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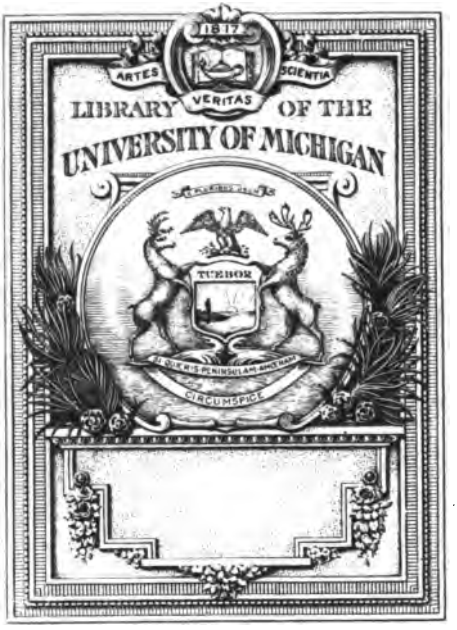

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THE WORKS

OF THE

RIGHT REVEREND

GEORGE HORNE, D.D.

VOL. I.

Printed by S. Hamilton, Weybridge, Surrey.

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GEORGE HORNE, D.D.

(Late Lord Bishop of Norwich.)

Published Nov.r 15. 1793, by G.G. & J. Robinson, Paternoster Row.

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THE

WORKS

OF THE

RIGHT REVEREND

GEORGE HORNE, D.D.

LATE

LORD BISHOP OF NORWICH;

TO WHICH ARE PREFIXED

MEMOIRS OF HIS LIFE, STUDIES,

AND

WRITINGS,

BY WILLIAM JONES, M.A. F.R.S.

ONE OF HIS LORDSHIP'S CHAPLAINS,

AND LONG HIS MOST INTIMATE AND CONFIDENTIAL FRIEND.

VOL. I.

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1818.

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In presenting this second edition of the collected Works of the late truly excellent and pious Dr. Horne, to which are now added his very interesting "Considerations on the Life and Death of Abel, &c." it may be necessary to premise, that the reader is not to expect that it shall contain the whole of his writings. Some of his juvenile essays and controversial tracts are omitted, because, however amusing or useful at the time they were written, they would contribute but little to the stock of public information in the present day. Nor, although they might not materially diminish, could they add much to a reputation derived from those mature labours which have been so long sanctioned by public approbation, and are eminently calculated to promote that vital and practical Christianity, which was ever nearest the author's heart, and ever animated his tongue and pen.

London,
May, 1818.

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PREFACE TO THE SECOND EDITION OF

MEMOIRS

OF THE

LIFE OF DR. HORNE, &c.

1799.

In publishing the Memoirs of the Life of Dr. Horne, my intention was only to give a true idea of that good man, as it presented itself to my memory and affections, and to produce an edifying book, rather than a formal history. I flatter myself it has done some good; and I hope it may do more. If any offence has been given, I can only say it was no part of my plan: but it is a common fault with plain Christians, who know little of the world, to tell more truth than is wanted; and they have nothing left but a good conscience, to support them under the mistake.

Some few exceptions have been made to the performance by little cavillers, which are not worth mentioning: but I brought myself into the most serious difficulty of all, by representing bishop Horne as a *Hutchinsonian;* which thing, it seems, ought not to have been done; as it was strongly suggested to me,

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from the late learned Dr. Farmer, while my work was in hand. On this matter I beg leave to explain myself a little. I never said, nor did I ever think, that bishop Horne owed every thing to *Hutchinson*, or was his implicit follower. I knew the contrary; but this I will say, because I know it to be true, that he owed to him the *beginning* of his extensive knowledge; for such a beginning as he made placed him on a new spot of high ground; from which he took all his prospects of religion and learning; and saw that whole road lying before him, which he afterwards pursued, with so much pleasure to himself, and benefit to the world. This declaration, however clear it may be to me, is more than some of my readers will be willing to admit, or able to bear. I perceive, by what has been written, that, if it can be effected, bishop Horne must be taken away from the Hutchinsonians: or, if that cannot be done, his character must not be *set too high;* we must beware of *exaggeration;* he must be represented as *good* and *pious*, rather than *wise* or *great*. This comes not from the *truth* but from the *times:* and it is what we must expect to hear, till the times shall alter, and a few stumbling-blocks shall be removed out of the way. After what I had related, with so little disguise, concerning the early studies of doctor Horne, I could foresee that his character, excellent as it is, had a fiery trial to pass: I therefore prepared myself to see—what I have seen.

But, while I heard some things which were unpleasant, I heard others which gave me encouragement. For, though it was commonly reported that I

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had bestowed too many words upon a cause which neither required nor deserved them, one of the wisest men of this age, who is an host of himself, wished I had said more; it being a cause of which the world *heard* much, but *knew* little, and *wanted* to know more. I shall take this opportunity of satisfying their curiosity as faithfully as I can.

But I find myself called upon, by the way, to justify the bishop against an unexpected accusation of a late author, who charges him with *fancifulness* and *presumption;* for what reason, and with how much justice, learning, and judgement, we shall see presently: and I am glad this second edition was deferred, because the delay has given me an opportunity of seeing some things of which I ought not to be ignorant.

In a *New Biographical Dictionary*, a life of Dr. Horne is inserted; the author of which speaks of him with as much caution as a man would handle hot coals. For what he is pleased to say of *me*, as a writer of doctor Horne's life, I am much obliged to him; and I think it more than I deserve or desire: but I should be false to the bishop's memory, were I to allow his account of *him* to be either just or true. He gives him the praise of being a *blameless* man! (cold enough!) when they that have eyes to see, and judgement to discern, must discover him to be, both for matter and manner, one of the first orators and teachers this church can boast; and that he often displays a rich vein of wit, rarely indeed to be found in a man of so much sweetness and good temper. What a poor figure does *Priestley* make in the hands of the *undergraduate!* and the great

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philosopher *Hume*, in the letter to doctor Adam Smith! Where the bishop is reflected upon, for being a *Hutchinsonian*, it is allowed, nevertheless, that he might be partly right in his natural philosophy; though I do not understand the biographer's method of making it out; and I question whether he understood it himself. But then it is added, that "if he proceeded to a supposed analogy between "material and immaterial things, and compared the "agency of the Son and Holy Ghost to that of light "and air in the natural world; it will surely be "thought that he went upon very uncertain and "fanciful, not to say presumptuous grounds." I thank him for speaking out. But is this true divinity? Is there then no analogy between things natural and divine? And have I been beating the air, and writing a volume, to prove and explain it, and demonstrate the great use and value of it; and has this author discovered at last, that there is no such thing? How mortifying is it to me to hear, that so much of the labour of my life has been thrown away! This analogy, which he will not suffer bishop Horne to *suppose*, without being *fanciful* and *presumptuous*, has been admitted and insisted upon, as plain and certain, by the best divines of the Christian church; who used it, and admired it, because they found it in the word of God: and it holds particularly in the two great objects of nature, *air* and *light*, where this *modern* divine (for such I suppose him) cannot see it himself, and will not permit us to see it without him. Was not the presence of the divine Spirit, on the day of Pentecost, announced to the senses of men by the "sound of a rushing, mighty

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"wind?" Did not our Saviour, in his discourse with Nicodemus, illustrate the agency of the divine Spirit by that of the natural? "The wind bloweth where "it listeth, and thou hearest the sound thereof, but "canst not tell whence it cometh and whither it "goeth: so is every one that is born of the Spirit." Why did he communicate the Holy Ghost under the outward sign of *breathing* upon them, if no comparison is to be made between the sign and the thing signified? The word *inspiration*, which is the act of the Holy Ghost, denotes a blowing or breathing as of the air; and the name *Spirit* is common to the natural air and to the Holy Ghost. What is the meaning of all this? Does the word of God make comparisons, and put one thing for another; and shall we say, there is no analogy or likeness; that is, no sense nor propriety in the substitution? That would indeed be presumptuous, if not blasphemous: and the author would not have entangled himself in this manner, if he had not been frightened out of his wits at *Hutchinsonianism*. But, after all, to those who search for it, the analogy must instantly discover itself; and it hath been pointed out to us without reserve by a divine of the *old* school, bishop Andrews; who was in no fear of being called to an account for it by the learned of that age. In his first discourse, on the descent of the Holy Ghost, he has these words: "The wind, which is here the type of "the Holy Ghost, doth of all creatures best express "it: for, of all bodily things, it is the least bodily, "and even invisible, as a spirit is. It is *mighty* or "violent; seemingly of little force, and yet of the "greatest: but never so vehement as the Spirit is in

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"its proceedings. As the wind serveth for breath, "so doth the Spirit give life, and is called the Spirit "of life. As it serveth for speech, so doth the Spirit "give utterance: and, as the one serveth for sound, "so by the other the sound of the apostles went out "into all lands." This, and more to the same purpose, saith bishop Andrews; and I call this true divinity: he was in no fear about types and analogies: he finds the analogy as strict as if the air had been created for this use. And what Christian, who reads his Bible, will find fault with bishop Horne, if he thought, and preached, as bishop Andrews did before him? The one was the delight of his times; and the other may continue to be the delight of our times; notwithstanding the censures which have been thrown out against him, with so little experience, that I am ashamed for the author of them.

The other great object of nature, where the analogy is not permitted to us, is that of the *light;* but it holds in this case as strictly as in the other: for our Saviour calls himself the "true light, which "lighteth every man that cometh into the world;" and a prophet calls him "the sun of righteousness." All the men of this world who have light, have it from the same sun; and all that have the light of life, have it from the same Saviour. And the operations and attributes of the true light in the kingdom of grace are the same as those of the light in the natural world. We took the authority of bishop Andrews in the former example; we may now take that of archbishop Leighton*; who sees the analogy between the natural and divine light:—first, in their

* See Sermon V. of archbishop Leighton's eighteen.

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purity; both are incapable of pollution: secondly, in their *universality;* both are imparted to all, without being diminished: thirdly, in their *vivifying power;* the one raises plants and vegetables from the earth, the other raises men from the dead: fourthly in their *dispelling darkness;* all shadows fly before the sun; all the types and shadows of the law, all the mists of darkness and idolatry, at the appearance of the other, who is the light of the Gentiles and the glory of Israel; even that glory, which had been so often foreshowed to them: for, as the glory was in their tabernacle and filled it, so the *fulness of the Godhead dwelt bodily in Christ:* εσκηνωσεν εν ἡμιν,—he *dwelt in a tabernacle* amongst us. Is not this a just and beautiful analogy? And can there be any man of taste who will not see and admire it? Is the Scripture *fanciful* in teaching it? And is this good bishop *presumptuous* in following it? It is a grief to me to be urging so many questions in so plain a case: but wise men lay us under a cruel necessity, when they are in such a hurry to run away from doctrines, which they call *Hutchinsonian,* without knowing that they have been common to the Christian world; and that every *master in Israel* (supposing this gentleman to be of that character) is expected to have acquired, from a proper study of the Scripture, that experience which makes all these things plain, and enables us to see the spiritual in the natural world; the glass in which (δια, by means of which[b]) God

[b] δι' εσοπτρου εν αινιγματι—Though the preposition δια is here used, we do not suppose with our English version that the allusion is to dioptrics, but catoptrics: so εισοπτρον is a *speculum,* wherein things are seen by reflection.

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hath been pleased to show us *that* and *Himself*, till we shall see him face to face; and not, as we do now, by reflection from the objects of nature. All who do not know the use of this grand *speculum*, are under the poverty of ignorance; they lose a great help to their faith, together with a great instrument for the improving of their understanding; at least in spiritual things. What would divinity be, and what can a teacher of it be, without the use of analogies, and the power we acquire when we argue from them? They are so universal in the Scripture, that a man may as well read English without the alphabet, as read the Bible without understanding its analogies. They are, therefore, never to be given up, but to be insisted upon, and recommended to others, as the very life and soul of Christian wisdom [c].

I would willingly have avoided a party *name*, being conscious that I am not a party *man*, but disposed to exercise an independent judgement and take what is good and useful from every quarter where I can find it, either for my own benefit or that of the public. If I can do good, I am willing to do it under any character which an honest man may wear. But my adversaries (who are not a few) have found such an advantage, for many years past, in giving me the name of a *Hutchinsonian*, that they will never part with it. So, as I am stamped with that name, I may speak freely, without losing any ground. Too many of the learned have shown an unusual propensity, for many years, to censure and

[c] For the bishop's sentiments on this subject, see the Life, p. 190, 191, 192.

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reject every principle reported to be *Hutchinsonian*, without first knowing what it is, and what is to be said for it. The biographer, against whom I have defended bishop *Horne*, attacks him as a Hutchinsonian, without knowing that he was making his attack on that quarter where the Hutchinsonians are strongest; and this, not with weak arguments, but with no arguments at all; unless we can find one in the words—*it will surely be thought*—which is not an argument, but an appeal to the judgement of others who are under the same prejudice with himself. To prevent which for the time to come, and to satisfy those who, having heard some things to perplex them, would be glad of better information, I shall tell them, as well as I can, what the principles really are by which a Hutchinsonian is distinguished from other men. But when I consider, that this inquiry will lead us into some great, deep, and difficult subjects—of which no man can speak worthily—and of which so many have spoken rashly—I tremble at my undertaking; and entreat every wise and good man to make allowances for me, at a stage of life when forces fail and memory is weak, and to give me a fair and charitable hearing.

1. In the first place, the followers of Mr. Hutchinson give to *God* the pre-eminence in every thing. *His* authority with them is above all authority: His wisdom above all wisdom: His truth above all truth. They judge every thing to be good or bad, wise or foolish, as it promotes or hinders the belief of Christianity. On which account, their first enemies are to be found among sceptics, infidels, and atheists. Their next enemies are those who are afraid of be-

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lieving too much; such as our Socinians and tl confederates, who admit Christianity as a *fact*, deny it as a *doctrine*.

2. They hold, that only one way of salvation been revealed to man from the beginning of world, viz. the way of faith in God, redempt by Jesus Christ, and a detachment from the wor and that this way is revealed in both Testaments.

3. That in both Testaments divine things are plained and confirmed to the understandings of m by allusions to the natural creation. I say *confirm* because the Scripture is so constant and uniform the use it makes of natural objects, that such analogy appears between the sensible and spirit world, as carries with it *sensible evidence* to the tr of revelation; and they think that where *this* e dence is once apprehended by the mind, no ot will be wanted. They are therefore persuaded, may have great effect towards making men Christia in this last age of the world; now the original e dence of miracles is remote, and almost forgotten.

4. They are confirmed *Trinitarians*. They came such at their baptism in common with ot Christians; and they are kept such by their prin ples, especially by what is called the *Hutchinson philosophy of fire, light, and air*. Nature shows these three agents in the world, on which all natu life and motion depend: and these three are used the Scripture to signify to us the three supre *powers* of the Godhead, in the administration of t spiritual world; notwithstanding the judgement whi our new biographer hath passed against them. I any philosopher show us one single effect, of whi

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it may be proved, that neither fire, light, nor air contribute to it in any of their various forms[d].

[d] To show how differently the same things will appear to different men, and how men of learning, through habits of thinking, may be unprepared to judge of common things, I will mention the example of my own tutor of University college in Oxford; who, having been persuaded to read a little piece of Duncan Forbes on the system of Hutchinson (which by the way I would recommend to the reader), was heard to say "there "were some good things and some curious things in it; but *the* "*man raves* when he talks of his *fire, light,* and *spirit.*" Now herein is to me a marvellous thing; that Learning, seated in the chair of *Alfred*, should take this doctrine of fire, light, and air to be *raving;* when Ignorance, with a tallow candle in its hand, need only light it, to see them all at work together. Air enters at the bottom, where the flame looks blue: fire and smoke from the snuff are at the top, and the brightest light is about the middle. No man can draw a line between them, nor say where one ends and another begins. But here they are certainly; for, without air, the candle goes out; without fire, it will not burn us; and, without light, we shall not see by it. And all this is no theory, but a plain, undeniable matter of fact. How wonderful, that a philosopher cannot see this; when a child or a ploughman may be made to understand it! Two strange events of the same kind are more credible than one. The people among the Jews, who *knew* most, were those who could *see* least.

When the good lord president Forbes wrote his letter from Scotland, there were rocks and mountains in his way; and he had the mortification to see that he prevailed but little. These are now not nearly so formidable as they were then: great and unexpected events have intervened. Infidelity, the grand adversary, hath now overshot its mark; and is found to have in it so much more of the felon than the philosopher, that gentlemen begin to be ashamed of its company. Its opponents are inspired with new zeal, and act with new vigour; as may be seen in two periodical publications of modern date. Attraction is going down; and the demonstration of a *vacuum* is not to be supported; as I shall show in another place. Electricity hath risen up, and given us the knowledge of a new power in nature, which is an

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5. On the authority of the Scriptures, they entertain so low an opinion of human nature, under the consequences of the fall, that they derive every thing in religion from revelation or tradition. A system may be fabricated, and called *natural;* but a *religion* it cannot be; for there never was a religion, among Jews or Gentiles, Greeks, Romans, or Barbarians, since the beginning of the world, without sacrifice and priesthood; of which natural religion having neither, is consequently no religion. The imagination of man, by supposing a religion without these, has done infinite disservice to the only religion by which man can be saved. It has produced the deistical substitution of naked morality, or Turkish honesty, for the doctrines of intercession, redemption, and divine grace. It has no *gift* from God, but that nature which came poor, and blind, and naked out of Paradise; subject only to farther misery, from its own lusts, and the temptations of the devil. A religion more flattering to the pride of man pleases his fancy better than this; but it will never do him any good.

Hutchinson himself had so strong a sense of this, that he looked upon natural religion as Deism in disguise; an engine of the devil, in these latter days, for the overthrow of the Gospel; and therefore

object of sense, and may be extended to the whole system of the world. Lord Forbes's letter to a bishop was written with the best intention in the world; but, when a scheme is *new* and admitted in all its parts, more weight is laid upon some things than they will bear. He tells his reader many curious things, for which I have not room; neither would I choose to introduce them, because they depend on *Hebrew* evidence.

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boldly called it *the religion of Satan or Antichrist.* Let the well-informed Christian look about him, and consider whether his words, extravagant as they may seem at first, have not been fully verified. I myself, for one, am so thoroughly persuaded of this, that I determine never to give quarter to natural religion, when it falls in my way to speak of the all-sufficiency of the Gospel of Jesus Christ. We know very well how the Scripture is brought in to give its countenance to the notion of a natural religion: but we know also that dark texts are drawn to such a sense, as to render all the rest of the Scripture of no effect; as hath happened in the doctrines of predestination and natural religion; by the former of which we lose the *church,* by the latter its *faith.* Facts bring a dispute to a short issue. If Voltaire were alive, I would be judged by him, whether Christianity hath not been going down ever since natural religion came up. And we know, by what his disciples, the French, have done, that natural religion comes up, when Christianity is put down. These facts teach us that they will not stand long together. Whether they possibly *might* or not, is not worth an inquiry; because he that has got Christianity, may leave natural religion to shift for itself.

6. Few writers for natural religion have shown any regard to the types and figures of the Scripture, or known much about them. But the Hutchinsonians, with the old Christian fathers and the divines of the reformation, are very attentive to them, and take great delight in them. They differ in their nature from all the learning of the world; and so much

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of the wisdom of revelation is contained in them, that no Christian should neglect the knowledge of them. All infidels abominate them. Lord Bolingbroke calls St. Paul a *Cabbalist* for arguing from them; but the Hutchinsonians are ambitious of being such Cabbalists as St. Paul was.

7. In natural philosophy, they have great regard to the name of *Newton*, as the most wonderful genius of his kind. But they are sure his method of proving a *vacuum* is not agreeable to nature. A vacuum cannot be deduced from the theory of resistances: for, if motion be from impulsion, as Newton himself and some of the wisest of his followers have suspected; then the cause of motion will never resist the motion which it causes. The rule, which is true when applied to *communicated motion*, does not hold when applied to the *motions of nature*. For the motions of nature change from less to more; as when a spark turns to a conflagration: but communicated motion always changes from more to less: so that there is an essential difference between them, and we cannot argue from the one to the other. Mr. Cotes's demonstration, it is well known, is applicable only to communicated motion: I mean, such only as is *violent* or *artificial*. There is no need of a vacuum in the heavens: it is more reasonable and more agreeable to nature that they should be filled with a circulating fluid, which does not hinder motion, but begins it and preserves it.

They cannot allow *inert* matter to be capable (as mind is) of *active* qualities; but ascribe attraction, repulsion, &c. to subtile causes, not immaterial. There may be cases very intricate and difficult; but

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they take the rule from plain cases, and, supposing nature to be uniform and consistent, they apply it to the rest.

8. In natural history, they maintain, against all the wild theories of infidels, which come up one after another like mushrooms and soon turn rotten, that the present condition of the earth bears evident marks of a universal flood; and that extraneous fossils are to be accounted for from the same catastrophe. Many of them are therefore diligent collectors of fossil bodies, which are valuable to the curious in consideration of their origin.

9. What commonly passes under the name of *learning*, is a knowledge of *Heathen* books: but it should always be admitted with great precaution. For they think of all Heathens, that, from the time when they commenced Heathens, they never worshipped the *true* God, the Maker of heaven and earth; but, instead of him, the elements of the world, the powers of nature, and the lights of heaven: that the love of vice and vanity was the real cause of their ignorance: they did not *know* the true God because they did not *like* to know him: and that the same passions will give us an inclination to the principles of Heathens, rather than to the principles of Christians; and that most of the ill principles of this age come out of the Heathen school. The favourers of Mr. Hutchinson's scheme are therefore reputed to be the enemies of learning. But they are not so. They are enemies only to the *abuses* of it, and to the corruptions derived from it. To all false learning, that is, to human folly affecting to be wisdom, they have indeed a mortal aversion in their

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hearts, and can hardly be civil to it in their words; as knowing, that the more a man has of false wisdom, the less room there will be for the true. Metaphysics which consist of words without ideas; illustrations of Christian subjects from Heathen parallels; theories founded only on imagination; speculations on the mind of man which yield no solid matter to it, but lead it into dangerous opinions about itself: these and other things of the kind, with which modern learning abounds, they regard as they would the painting of a ghost, or the splitting of an atom[e].

10. Of *Jews* they think, that they are the inveterate enemies of Christianity; never to be trusted as our associates either in Hebrew or divinity. No *Philo*, no *Josephus*, no *Talmudist*, is to be depended upon; but suspected and sifted, as dangerous apostates from *true Judaism*. It is plausibly argued, that Jews, as native *Hebrews*, must, like other natives, be best acquainted with their own language. But the case of the Jews is without a parallel upon earth. They are out of their native state; and have an interest in deceiving Christians by every possible means, and depriving them of the evidence of the Old Testament.

11. They are of opinion, that the *Hebrew* is the primæval and original language; that its structure shows it to be divine; and that a comparison with other languages shows its priority.

12. *The Cherubim* of the Scriptures were mystical figures, of high antiquity and great signification. Those of Eden, and of the Tabernacle, and of

[e] See more on this subject, p. 89 of the Life.

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Ezekiel's vision, all belong to the same original. Irenæus has enough upon them to justify the Hutchinsonian acceptation of them. The place they had in the Holy of Holies, and their use in the sacred ritual, sets them very high. Their appellation, as *Cherubim of glory*[f], does the same; and the reasoning of St. Paul, from the shadows of the law to the priesthood of Christ, sets them highest of all; obliging us to infer, that they were symbolical of the divine presence. The τεσσαρα ζωα in the Revelation of St. John, (improperly called *beasts*, for one of them was a *man* and another a *bird*,) must be taken for the same; where the figures of the old law bow down, and surrender all power and glory to the evangelical figure of the Lamb that was slain. Here the doctrine is thought to labour a little: but, if the ζωα are considered only as figures, the case alters. And, if this great subject should have parts and circumstances not to be understood, we must argue from what *is* understood. They seem to have been known in the Christian church of the first centuries; but not with the help of the *Jews*. So also was the analogy of the three agents (φως, πυρ, πνευμα), these being expressly mentioned by Epiphanius as similitudes of the divine Trinity.

In their physiological capacity, so far as we can find, the Cherubim seem never to have been considered before Mr. Hutchinson, who very properly derives from them all *animal-worship* among the Heathens. This subject is of great extent and depth; comprehending a mass of mythological learning, well worthy of a diligent examination.

[f] Compare Acts, vii. 2. [g] Ο Θεος της δοξης.

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These things come down to us under the name of *John Hutchinson;* a character *sui generis*, such as the common forms of education could never have produced; and it seems to me not to have been well explained, how and by what means he fell upon things seemingly so new and uncommon: but we do not inquire *whose* they are, but *what* they are, and what they are good for. If the tide had brought them to shore in a trunk, marked with the initials J. H. while I was walking by the sea-side, I would have taken them up, and kept them for use; without being solicitous to know what ship they came out of, or how far, and how long, they had been floating at the mercy of the wind and waves. If they should get from my hands into better hands, I should rejoice; being persuaded they would revive in others the dying flame of Christian faith, as they did in bishop Horne and myself. And why should any good men be afraid of them? There is nothing here that tends to make men troublesome as heretics, fanatics, sectaries, rebels, or corrupters of any kind of useful learning. All these things a man may believe, and still be a good subject, a devout Christian, and a sound member of the church of England: perhaps more sound, and more useful, than he would have been without them. For myself I may say, (as I do in great humility,) that, by following them through the course of a long life, I have found myself much enlightened, much assisted in evidence and argument, and never corrupted; as I hope my writings, if they should last, will long bear me witness. If these principles should come into use with other people, I am confident they would turn Christians

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into scholars, and scholars into Christians; enabling them to demonstrate, how shallow infidels are in their learning, and how greatly every man is a loser by his ignorance of revelation.

When we are describing Hutchinsonians, it would be unjust to forget, that they are *true churchmen* and *loyalists*; steady in the fellowship of the apostles, and faithful to the monarchy under which they live. This, however, is not from what they find in Hutchinson, though it *is* to be found in him[g]; but from what he has taught them to find, by taking their principles from the Scripture. Had this man been a splendid character and a great favourite with the world, we might have received his doctrines with our mouths open and our eyes shut: but our dangers are quite of another kind. From *him* nothing is to be taken upon trust: every thing must be sifted and examined to the uttermost. And so let it; for thus it will be better understood. Prove it well, and hold it fast. Of leaders and guides in learning beware: for, as wisely speaks the author of the *Pursuits of Literature*, they ought, in this age, to be *well watched:* If they fall into dangerous mistakes, many fall with them: and if evil once creeps in, and finds public entertainment, no man can say how or when we shall get rid of it. Such leaders are as watchful against *us* as we ought to be against

[g] No being whatever can have any power over man, but the God that made him: therefore no man can have any power over any other man, unless he has it from God. Parents have it over their children by creation, therefore from the Creator; and rulers have it by being God's ministers. This is Mr. Hutchinson's argument; and it is as close as a demonstration.

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them. They neither *enter in themselves,* nor suffer other people if they can prevent it. Many young men would find employment and amusement for their lives, if the way were open, and they were permitted to inquire for themselves. Here, *free inquiry* would be honourable, safe, and laudable: but discouragements are often thrown in their way; and I have met with some examples of it; one in particular, which made a great impression upon me.

Some years ago I became acquainted with a young man of bright parts, a studious disposition, and a pious turn of mind; in whose conversation I found comfort and pleasure. To such advice as I gave him, in regard to his future studies, he was remarkably attentive. He saw a new field of learning opening to his view, which promised him much profitable employment; and he seemed in haste to enter upon it. As he was intended for the church, I flattered myself he would take some active part in the defence of Christian truth as a writer, together with the advancement of Christian piety as a preacher. With this prospect upon my mind, he left me for many months. But, at his return, I found him totally changed; and I rarely conversed with him but to my disappointment. His mind, which used to be undisguised and open, was now guarded at every pass: and, whatever I proposed as formerly, he had now an evasion ready. It seemed as if somebody had hung a bell about my neck, so that I could not stir without raising an alarm. To a man rather shy of making proselytes, but always pleased to meet with volunteers fit for the service of God and the church, my situation was distressing. I disco-

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vered that my friend was no longer his own man: I guessed at the cause; and gave little trouble afterwards to him or myself. But I lamented that he had lost a view of things which would have animated him; and, while it found exercise for the best of his talents, would have given strength and effect to all his labours. His pursuits in literature will now most probably be frivolous in themselves, and foreign to his profession as a clergyman. No man will do great things, when he yields to secular influence, where literary and religious ought to prevail. The vineyard is a better spot to cultivate than the highway; and, when labourers are wanted, it is pity any one should be led away upon other service, less pleasant and less profitable. "Why even of your "ownselves judge ye not what is right?" said our Saviour to those, who could judge of the weather from the face of the sky, without going to ask the *Pharisees;* and who ought, after the same manner, to have judged for themselves in matters of much greater moment, from the signs of the times and the state of the church. I hazarded a great, and, as it may be thought, a rash assertion, at p. 70 of the following Life: I said, "that, if we were ever to "see such another man as bishop Horne, he must "*come out of the same school.*" I am still of the same mind; for I think no other school will form such a man. I will now hazard a farther opinion to the same effect: for I think it not improbable, that if some man were to arise, with abilities for the purpose, well prepared in his learning, and able to guide his words with discretion; and such a man were to take up the principles called Hutchinsonian, and

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do them justice; the world would find it much harder to stand against him than they are aware of, even with all the *new biographers* of the age to encourage and assist them. I may be called a *visionary* when I say this; that I cannot help: but how many stranger visions have been realized of late, which, twenty years ago, would have been pronounced utterly incredible! When strange things are to be done, strange men arise to do them. One man, as powerful in truth as *Voltaire* was in error, might produce very unexpected alterations, and in less time than he did. Then might a new æra of learning succeed; as friendly to the Christian cause, as the learning which has been growing up amongst us for the last hundred years has been hostile and destructive. As to confirmed infidelity, it is a deaf adder, never to be charmed. Yet even here the case is not always to be given up in despair. Many forsake truth because they hate it; of such there is no hope: but some believe wrong only because they never were taught right.

Nayland, July 30, 1799.

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A

PREFATORY EPISTLE

TO

WILLIAM STEVENS, ESQ.

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A PREFATORY EPISTLE

TO

WILLIAM STEVENS, Esq.[a]

My dear Friend,

THE works of the late bishop Horne are in many hands, and will be in many more. No reader of any judgement can proceed far into them, without discovering that the author was a person of eminence for his learning, eloquence, and piety; with as much wit, and force of expression, as were consistent with a temper so much corrected and sweetened by devotion.

To all those who are pleased and edified by his writings, some account of his life and conversation will be interesting. They will naturally wish to hear

[a] Treasurer of queen Anne's Bounty, a man of singular excellence of character, and of sound learning, particularly in divinity, to the study of which he had very early addicted himself. He wrote some tracts on his favourite subject, one of which, "A Treatise on the Nature and Constitution of the Christian "Church," has been re-published by the Society for promoting Christian Knowledge. He was cousin to Dr. Horne; and the closest friendship subsisted between them from their earliest years. He was no less intimate with Mr. Jones, the writer of this prefatory epistle; and wrote the Life prefixed to Mr. Jones's works. Mr. Stevens died Feb. 7, 1807.

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what passed between such a man and the world in which he lived. You and I, who knew him so well and loved him so much, may be suspected of partiality to his memory: but we have unexceptionable testimony to the greatness and importance of his character. While we were under the first impressions of our grief for the loss of him, a person of high distinction, who was intimate with him for many years, declared to you and to me, that he verily believed him to have been *the best man he ever knew.* Soon after the late earl of Guildford was made chancellor of the university of Oxford, another great man, who was allowed to be an excellent judge of the weight and wit of conversation, recommended Dr. Horne, who was then vice-chancellor, to him in the following terms: "My lord, I question whether you "know your vice-chancellor so well as you ought. "When you are next at Oxford, go and dine with "him; and, when you have done this once, I need "not ask you to do it again; you will find him the "pleasantest man you ever met with." And so his lordship seemed to think (who was himself as pleasant a man as most in the kingdom) from the attention he paid to him ever after. I have heard it observed of him by another gentleman, who never was suspected of a want of judgement, that, if some friend had followed him about with a pen and ink, to note down his sayings and observations, they might have furnished out a collection like that which Mr. Boswell has given to the public; but frequently of a superior quality; because the subjects which fell in his way were occasionally of a higher nature, out of

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which more improvement would arise to those that heard him: and it is now much to be lamented, that so many of them have run to waste [b].

An allusion to the Life of Dr. Johnson, reminds me how much it was wished, and by Dr. Horne in particular, who well knew and highly valued him, that Johnson would have directed the force of his understanding against that modern paper-building of philosophical infidelity, which is founded in pride and ignorance, and supported by sensuality and ridicule. A great personage was of opinion, that Johnson, so employed, would have borne them down with the weight of his language: and he is reported to have expressed the sentiment with singular felicity to a certain person, when the mischievous writings of Voltaire were brought into question: "I wish John-"son would mount his dray-horse, and ride over "some of those fellows." Against *those fellows* Dr. Horne employed much of his time, and some of the most useful of his talents: not mounted upon a dray-horse to overbear them, but upon a light courser to hunt them fairly down; with such easy arguments, and pleasant reflections, as render them completely absurd and ridiculous: an account of which will come before us in the proper place. His "Conside-"rations on the Life and Death of St. John the Bap-"tist," and his Sermon preached in St. Sepulchre's church at London, for the benefit of a charity-school for girls, on the "Female Character," seem to me,

[b] A collection of his thoughts on various subjects is preserved in a manuscript, written with his own hand.

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above all the rest of his compositions, to mark the peculiar temper of his mind, and the direction of his thoughts. When I read his book on "John the "Baptist," I am persuaded, there was no other man of his time whose fancy as a writer was bright enough, whose skill as an interpreter was deep enough, and whose heart as a moralist was pure enough to have made him the author of that little work. His "Female Character" displays so much judgement in discriminating, such gentle benevolence of heart, and so much of the elegance of a polished understanding, in describing and doing justice to the sex, that every sensible and virtuous woman, who shall read and consider that singular discourse, will bless his memory to the end of the world.

While we speak of those writings which are known to the public, you and I cannot forget his readiness and excellence in writing letters; in which employment he always took delight from his earliest youth; and never failed to entertain or instruct his correspondents. His mind had so much to communicate, and his words were so natural and lively, that I rank some of his letters among the most valuable productions of the kind. I have therefore reason to rejoice that, amidst all my interruptions and removals, I have preserved more than a hundred of them; in reviewing of which I find many observations on the subjects of religion, learning, politics, manners, &c. which are equally instructive and entertaining; and would certainly be so esteemed if they were communicated to the world, at least to the better part of it: for there were very few occurrences or transac-

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tions of any importance, either in the church, or the state, or the literary world, that escaped his observation; and in several of them he took an active part. But in familiar letters, not intended for the public eye (as none of his ever were), and suggested by the incidents of the time, some of them trivial and domestic, there will be of course many passages of less dignity than will entitle them to publication: yet, upon the whole, I am satisfied that a very useful selection might be made out of them; and I will not despair of making it myself at some future opportunity[c].

From an early acquaintance with Greek and Latin authors, and the gift of a lively imagination, he addicted himself to poetry; and some of his productions have been deservedly admired. But his studies were so soon turned from the treasures of classical wit to the sources of Christian wisdom, that all his poetry is either upon sacred subjects, or upon a common subject applied to some sacred use; so that a pious reader will be sure to gain something by every poetical effort of his mind. And let me not omit another remarkable trait of his character. You can be a witness with me, and so could many others who were used to his company, that few souls were ever

[c] In the Gentleman's Magazine for August, 1793, p. 688, I threw out a letter of bishop Horne, as a specimen both of the style and of the usual subjects of his epistolary writings. It was the first that came to hand on opening a large parcel of them: and I may leave every reader to judge whether that letter be not curious and important. Compared with the present times, it seems prophetical.

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more susceptible than his of the charms of music, especially the sacred music of the church: at the hearing of which, his countenance was illuminated, as if he had been favoured with impressions beyond those of other men; as if heavenly vision had been superadded to earthly devotion. He therefore accounted it a peculiar happiness of his life, that from the age of twenty years, he was constantly gratified with the service of a choir; at Magdalen College, at Canterbury, and at Norwich. His lot was cast by Providence amidst the sweets of cloistered retirement, and the daily use of divine harmony; for the enjoyment of both which he was framed by nature, and formed by a religious education. Upon the whole, I never knew a person in whom those beautiful lines of Milton[d], of which he was a great admirer, were more exactly verified:

But let my due feet never fail
To walk the studious cloister's pale;
And love the high embower'd roof
With antique pillars massy proof;
And storied windows richly dight,
Casting a dim religious light.
There let the pealing organ blow,
To the full voic'd quire below;
In service high, and anthems clear,
As may, with sweetness through mine ear,
Dissolve me into ecstasies,
And bring all heav'n before my eyes.

You who are so perfectly acquainted with the discourse delivered at Canterbury, 1784, when the

[d] In the "Il Penseroso."

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new organ was opened in the great church, may guess how refined his raptures were; by what he has there said, it may be known what he felt. And I can assure you farther, he was so earnest in this subject, that he took the pains to extract, in his own hand-writing, all the matter that is most observable and useful in the five quarto volumes of Sir John Hawkins upon music. I find among his papers this curious abridgement, which is made with critical taste and discernment.

But his greatest affection being to the science of divinity, he would there of consequence make the greatest improvements; and there the world will find themselves most obliged to him. No considerable progress, no improvement in any science, can be expected, unless it be beloved for its own sake. How this can happen in divinity, all men may not be able to see: but it is possible for the eye of the understanding to be as truly delighted with a sight of the divine wisdom in the great economy of redemption and revelation, as for the eye of the astronomer to take pleasure in observing the lights of heaven, or the naturalist in exploring and collecting, perhaps at the hazard of his life, the treasures of the natural creation. What I here say will be best understood by those who know what affection, what animation, is found in the first writers of the Christian church; with what delight they dwell upon the wonders of the Christian plan, and comment upon the peculiar wisdom of the word of God. To the best writers of the best ages he put himself to school very early, and profited by them so much, that I hope no injustice

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will be done to their memory, if I think he has in some respects improved upon his teachers.

A man with such talents, and such a temper, must have been generally beloved and admired; which he was almost universally: the exceptions being so few, as would barely suffice to exempt him from that *woe* of the Gospel, which is pronounced against the favourites of the world. But his undisguised attachment to the doctrines of the church of England, which are still, and, we hope, ever will be, of the *old fashion*, would necessarily expose him to the unmannerly censures of some, and the frigid commendations of others, which are sometimes of worse effect than open scandal. But he never appeared to be hurt by any thing of this sort that happened to him. An anonymous pamphlet, which the public gave to the late Dr. Kennicott, attacked him very severely; and soon received an answer from him, which, though very close and strong, was the answer of a wise and temperate man. He also, in his turn, not foreseeing so much benefit to the Scriptures, as some others did, from Dr. Kennicott's plan for collating Hebrew manuscripts, and correcting the Hebrew text, wrote against that undertaking; expressing his objections and suspicions, and giving his name to the world, without any fear or reserve. But so it came to pass, from the moderation and farther experience of both the parties, that, though their acquaintance began in hostility, they at length contracted a friendship for each other which brought on an interchange of every kind office between them, and lasted to the end of their lives, and is now subsisting between their fa-

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milies. To all men of learning, who mean well to the cause of truth and piety while they are warmly opposing one another, may their example be a lasting admonition! But let not this observation be carried farther than it will go:

——————————Non ut
Serpentes avibus geminentur, tigribus agni.

In his intercourse with his own family, while the treasures of his mind afforded them some daily opportunities of improvement, the sweetness of his humour was to them a perennial fountain of entertainment. He had the rare and happy talent of disarming all the little vexatious incidents of life of their power to molest, by giving them some unexpected turn. And occurrences of a more serious nature, even some of a frightful aspect, were treated by him with the like ease and pleasantry; of which I could give some remarkable instances.

Surely the life of such a man as this ought not to be forgotten! You and I, who saw and heard so much of it, shall, I trust, never recollect it without being the better for it; and, if we can succeed in showing it so truly to the world, that they also may be the better for it, we shall do them an acceptable service. I have heard it said, and I was a little discouraged by it, that Dr. Horne was a person whose life was not productive of *events* considerable enough to furnish matter for a history. But they, who judge thus, have taken but a superficial view of human life, and do not rightly measure the importance of the different events which happen to different sorts of

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men. Dr. Horne, I must allow, was no circumnavigator; he neither sailed with Drake, Anson, nor Cook; but he was a man whose mind surveyed the intellectual world, and brought home from thence many excellent observations for the benefit of his native country. He was no military commander; he took no cities; he conquered no countries; but he spent his life in subduing his passions, and in teaching us how to do the same. He fought no battles by land or by sea; but he opposed the enemies of God and his truth, and obtained some victories which are worthy to be recorded. He was no prime minister to any earthly potentate; but he was a minister to the King of heaven and earth; an office at least as useful to mankind, and in the administration of which no minister to any earthly king ever exceeded him in zeal and fidelity. He made no splendid discoveries in natural history; but he did what was better; he applied universal nature to the improvement of the mind, and the illustration of heavenly doctrines. I call these *events*: not such as make a great noise and signify little, but such as are little celebrated, and of great signification. The same difference is found between Dr. Horne and some other men who have been the subject of history, as between the life of the bee and that of the wasp or hornet. The latter may boast of their encroachments and depredations, and value themselves on being a plague and a terror to mankind. But let it rather be my amusement to follow and observe the motions of the bee. Her journeys are always pleasant; the objects of her attention are beautiful to the eye, and she

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passes none of them over without examining what is to be extracted from them; her workmanship is admirable; her economy is a lesson of wisdom to the world: she may be accounted "little among them "that fly," but the fruit of her labour is the "chief "of sweet things."

You know, sir, to what interruptions my life has been subject for thirty years past, and there is some tender ground before us, on which I am to tread as lightly as truth will permit; you will pardon me, therefore, if my progress hath not been so quick as you could have wished; and believe me to be, as I have long been,

Dear Sir,

Your most affectionate and

obliged, humble servant,

WILLIAM JONES[e].

[e] Mr. Jones died in 1800.

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MEMOIRS

OF THE

LIFE AND WRITINGS

OF

DR. HORNE.

DOCTOR GEORGE HORNE, late bishop of Norwich, and for several years president of Magdalen College in Oxford, and dean of Canterbury, was born at Otham, a small village near Maidstone in Kent, on the first of November, in the year 1730. His father was the reverend Samuel Horne[a], M. A. rector of Otham, a very learned and respectable clergyman, who for some years had been a tutor at Oxford. This gentleman had so determined with himself, to preserve the integrity of his mind against all temptations from worldly advantage, that he was heard to say, and used often to repeat it, he had rather be a toad-eater to a mountebank, than flatter any great man against his conscience. To this he adhered through the whole course of his life; a considerable

[a] He died in 1768, aged 75.

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part of which was spent in the education of his children, and in a regular performance of all the duties of his parish. He married a daughter of Bowyer Hendley, esq. by whom he had seven children, four sons and three daughters. The eldest son died very young. The late bishop was the next. His younger brother, Samuel, was a fellow of University College, where he died, greatly respected and lamented. He inherited the integrity of his father, and was an "Israelite indeed," who never did or wished harm to any mortal. Yet his character was by no means of the insipid kind: he had much of the humour and spirit of his elder brother; had a like talent for preaching; and was well attended to as often as he appeared in the university pulpit. His death was announced to an intimate friend by his elder brother in the following short and pathetic letter:

My dear Friend, (No date.)

"Last night, about half an hour past eight, it "pleased God to take from us, by a violent fit of the "stone in the gall-bladder, my dear brother Sam. "He received the blessed sacrament, with my mother "and myself, from the hands of Dr. Wetherell[b]; "and, full of faith, with the most perfect resignation,

[b] The present master of University College, and dean of Hereford, &c.

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"departed in peace with God, the world, and him-
"self. It is a heavy stroke to my poor mother; but
"she and my sisters bear up with great fortitude. I
"have lost a very dear friend and pleasant compa-
"nion! Pray for us—All join in every affectionate
"wish for the happiness of you and yours, with

"G. H."

The youngest brother, the reverend William Horne, was educated at Magdalen College in Oxford, and is the present worthy rector of Otham, in which he succeeded his father, as also in the more valuable rectory of Brede in the county of Sussex.

Mr. Horne, the father of the family, was of so mild and quiet a temper, that he studiously avoided giving trouble on any occasion. This he carried so far, that, when his son George was an infant, he used to wake him with playing upon a flute, that the change from sleeping to waking might be gradual and pleasant, and not produce an outcry; which frequently happens when children are awakened suddenly. What impression this early custom of his father might make upon his temper, we cannot say: but certainly, he was remarkable, as he grew up, for a tender feeling of music, especially that of the church.

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Under his father's tuition, he led a pleasant life, and made a rapid progress in Greek and Latin. But some well-meaning friend, fearing he might be spoiled by staying so long at home, advised the sending of him to school. To this his good father, who never was given to make much resistance, readily consented; and he was accordingly placed in the school at Maidstone, under the care of the reverend Deodatus Bye, a man of good principles, and well learned in Latin, Greek, and Hebrew; who, when he had received his new scholar, and examined him at the age of thirteen, was so surprised at his proficiency, that he asked him why he came to school, when he was rather fit to go *from* school? With this gentleman he continued two years; during which he added much to his stock of learning, and among other things a little elementary knowledge of the Hebrew, on the plan of Buxtorf, which was of great advantage to him afterwards. I am a witness to the high respect with which he always spoke of his master; whom he had newly left when my acquaintance with him first commenced at University College, to which he was sent when he was little more than fifteen years of age. When servants speak well of a master or mistress, we are sure they are good servants; and, when a scholar speaks well of his teacher, we may be as certain he is, in every sense of the word, a good scholar.

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I cannot help recounting, on this occasion, that there was under the said Deodatus Bye another scholar, very nearly related to Mr. Horne, of whom the master was heard to say, that he never did any thing which he wished him not to have done. But, when the lad was told of this, he very honestly observed upon it, that he had done many things which his master *never heard of*. He is now in an office of great responsibility. They who placed him in it, supposed him still to retain the honesty he brought with him from Maidstone school; and I never heard that he had disappointed them.

While Mr. Horne was at school, a Maidstone scholarship in University College became vacant; in his application for which he succeeded, and, young as he was, the master recommended his going directly to college.

Soon after he was settled at University College (where he was admitted on the 15th of March, 1745-6), Mr. Hobson, a good and learned tutor of the house, gave out an exercise, for a trial of skill, to Mr. Horne and the present writer of his life, who was also in his first year. They were ordered to take a favourite Latin ode of Boëtius, and present it to the tutor in a different Latin metre. This they both did as well as they could: and the contest, in-

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stead of dividing them, united them ever after, and had also the effect of inspiring them with a love of the lyric poetry of that author; which seems not to be sufficiently known among scholars, though beautiful in its kind. The whole work was once in such esteem, that king Alfred, the founder of University College, and of the English constitution, translated it.

His studies, for a time, were in general the same with those of other ingenious young men; and the vivacity of his mind, which never was exceeded, and made his conversation very desirable, introduced him to many gentlemen of his own standing, who resembled him in their learning and their manners, particularly to Mr. Jenkinson, now earl of Liverpool, Mr. Moore, now [c] archbishop of Canterbury, Mr. Cracherode, Mr. Benson, the honourable Hamilton Boyle, son of lord Orrery, the late reverend Jasper Selwin, and many others. Mr. Denny Martin, now Dr. Fairfax, of Leeds Castle, in Kent, was from the same school with Mr. Horne; and has always been very nearly connected with him, as a companion of his studies, a lover of his virtues, and an admirer of his writings.

To show how high Mr. Horne's character stood

[c] Late.

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with all the members of his college, old and young, I need only mention the following fact. It happened about the time when he took his bachelor's degree, which was on the 27th of October 1749, that a Kentish fellowship became vacant at Magdalen College; and there was, at that time, no scholar of the house who was upon the county. The senior fellow of University College, having heard of this, said nothing of it to Mr. Horne, but went down to Magdalen College, told them what an extraordinary young man they might find in University College, and gave him such a recommendation as disposed the society to accept of him. When the day of election came, they found him such as he had been represented, and much more; and in 1750 he was accordingly chosen a fellow of Magdalen College, and on the first of June 1752 he took the degree of master of arts.

If we look back upon our past lives, it will generally be found, that the leading events which gave a direction to all that followed, were not according to our own choice or knowledge, but from the hand of an overruling Providence, which acts without consulting us; putting us into situations which are either best for ourselves, or best for the world, or best for both; and leading us, as it led the patriarch Abraham, of whom we are told that he "knew not whither "he was going." This was plainly the case in Mr.

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Horne's election to Magdalen College. A person took up the matter, unsolicited and in secret: he succeeded. When fellow, his character and conduct gave him favour with the society; and, when Dr. Jenner died, they elected him president: the headship of the college introduced him to the office of vice-chancellor, which at length made him as well known to lord North as to the earl of Liverpool: this led to the deanry of Canterbury, and that to the bishopric of Norwich.

If we return to the account of his studies, we shall there find something else falling in his way which he never sought after, and attended with a train of very important consequences. While he was deeply engaged in the pursuits of oratory, poetry, philosophy, and history, and making himself well acquainted with the Greek tragedians, of which he was become a great admirer, an accident, of which I shall relate the account as plainly and faithfully as I can, without disguising or diminishing, drew him into a new situation in respect of his mind, and gave a new turn to his studies, before he had arrived at his bachelor's degree. I may indeed say of this, that it certainly gave much of the colour which his character assumed from that time, and opened the way to most of his undertakings and publications, as he himself would witness if he were now alive.

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It is known to the public that he came very early upon the stage as an author, though an anonymous one, and brought himself into some difficulty under the denomination of an *Hutchinsonian;* for this was the name given to those gentlemen who studied Hebrew and examined the writings of John Hutchinson, esq. the famous Mosaic philosopher, and became inclined to favour his opinions in theology and philosophy.

About the time of which I am speaking, there were many good and learned men of both universities, but chiefly in and of the university of Oxford, who, from the representation given to the public, some years before, by the right honourable Duncan Forbes, then lord president of the Court of Session in Scotland, and from a new and more promising method of studying the Hebrew language, independently of Jewish error, and from a flattering prospect also of many other advantages to the general interests of religion and learning, were become zealous advocates in favour of the new scheme of Mr. Hutchinson. Mr. Horne was led into this inquiry, partly by an accident which had happened to myself.

An attachment to some friends, then well known in the university for their abilities in music, of whom the principal were, Mr. Phocion Henley, of Wadham

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College, Mr. Pixel of Queen's, and Mr. Short of Worcester, drew me often to Wadham College; which society has two Hebrew scholarships, on one of which there was a gentleman, a Mr. Catcott of Bristol, whose father, as I afterwards understood, was one of those authors who first distinguished themselves as writers on the side of Mr. Hutchinson. He possessed a very curious collection of fossils, some of which he had digged and scratched out of the earth with his own hands at the hazard of his life; a pit near Wadham College, which would have buried him, having fallen in very soon after he was out of it. This collection[d] I was invited to see, and readily accepted

[d] It is now deposited in the public library at Bristol, to the corporation of which city he left that and his MSS. on a principle of gratitude for the preferment they had given him; and there I saw it in the year 1790, with many large and valuable additions.

Of the collector it may be truly said, that he was not only an *Hebraan* in his learning, but an *Israelite* in life and manners. To his industry we owe a Treatise on the Deluge, which, when compared with many others, will be found to give the best and most curious information upon the subject. This good and innocent man, whose heart was well affected to all mankind, died before his time; and the manner of his death, if it has been truly reported, will raise the indignation of every sensible and charitable mind. He kept his bed with a bad fever; and, when rest was necessary, he was disturbed by the continual barking of a dog that was chained up near at hand. When his friends sent a civil message, desiring that the dog might be removed till the patient was better, it was refused; and, in the event, he was fairly barked

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the invitation, out of a general curiosity, without any particular knowledge of the subject. This gentleman, perceiving my attention to be much engaged by the novelty and curiosity of what he exhibited, threw out so many hints about things of which I had never heard, that I requested the favour of some farther conversation with him on a future occasion. One conference followed another, till I saw a new field of learning opened, particularly in the department of natural history, which promised me so much information and entertainment, that I fell very soon into the same way of reading. Dr. Woodward the physician, who had been a fellow-labourer with Hutchinson, and followed very nearly the same principles, had made the natural history of the earth, and the diluvian origination of extraneous fossils, so agreeable and so intelligible, that I was captivated by his writings: and from them I went to others; taking what I found, with a taste and appetite, which could not, at that time, make such distinctions as I may have

to death. If this fact be true, how cheap are the lives and sufferings of some men in the estimation of others!—*Hercule! homini plurima ex homine sunt mala!*—for the dog intended no harm.—Of this gentleman himself, we are informed by one of his intimate friends, that, when he settled his account at the year's end, he considered all the money that remained after his own debts were paid, as the property, not of himself, but of the poor, to whose use (being a single man) he never failed to apply it.

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been able to make since. In the simplicity of my heart, I communicated some of the novelties, with which my mind was now filled, to my dear and constant companion, Mr. Horne, from whom I seldom concealed any thing: but found him very little inclined to consider them; and I had the mortification to see, that I was rather losing ground in his estimation. Our college lectures on Geometry and Natural Philosophy (which were not very deep) we had gone through with some attention, and thought ourselves qualified to speak up for the philosophy of Newton. It was therefore shocking to hear, that *attraction* was *no physical principle*, and that a *vacuum* never had been, and never would be, *demonstrated*. Here, therefore, Mr. Horne insisted, that if Sir I. Newton's philosophy should be false in these principles, no philosophy would ever be true. How it was objected to, and how it was defended, I do not now exactly remember; I fear, not with any profound skill on either side: but this I well recollect, that our disputes, which happened at a pleasant season of the year, kept us walking to and fro in the quadrangle till past midnight. As I got more information for myself, I gained more upon my companion: but I have no title to the merit of forming him into what he afterwards proved to be.

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In the same college with us, there lived a very extraordinary person. He was a classical scholar of the first rate, from a public school remarkable for an unusual degree of taste and judgement in poetry and oratory; his person was elegant and striking, and his countenance expressed at once both the gentleness of his temper and the quickness of his understanding. His manners and address were those of a perfect gentleman: his common talk, though easy and fluent, had the correctness of studied composition: his benevolence was so great, that all the beggars in Oxford knew the way to his chamber-door: upon the whole, his character was so spotless, and his conduct so exemplary, that, mild and gentle as he was in his carriage toward them, no young man dared to be rude in his company. By many of the first people in the university he was known and admired: and it being my fortune to live in the same staircase with him, he was very kind and attentive to me, though I was much his junior. He often allowed me the pleasure of his conversation, and sometimes gave me the benefit of his advice, of which I knew the meaning to be so good, that I always heard it with respect, and followed it as well as I could. This gentleman, with all his other qualifications, was a reader of Hebrew, and a favourer of Mr. Hutchinson's philosophy; but had kept it to himself, in the spirit of Nicodemus; and

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when I asked him the reason of it afterwards, and complained of the reserve with which he had so long treated me in this respect: "Why," said he, "these "things are in no repute; the world does not receive "them; and you, being a young man, who must keep "what friends you have, and make your fortune in "the world, I thought it better to let you go on in "your own way, than bring you into that embar-"rassment which might be productive of more harm "than good, and imbitter the future course of your "life: besides, it was far from being clear to me, "how you would receive them; and then I might "have lost your friendship." It was now too late for such a remonstrance to have any effect; I therefore, on the contrary, prevailed upon him to become my master in Hebrew, which I was very desirous to learn: and in this he acquitted himself with so much skill and kind attention, writing out for me with his own hand such grammatical rules and directions as he judged necessary, that in a very short time I could go on without my guide. I remember, however, that I had nearly worked myself to death, by determining, like Duns Scotus in the picture-gallery, to go through a whole chapter in the Hebrew before night.

To this gentleman, whose name was George Watson, I recommended Mr. Horne at my departure

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from Oxford; and they were so well pleased with each other, that Mr. Horne, instead of going home to his friends in the vacation, stayed for the advantage of following his studies at Oxford, under the direction of his new teacher: and, in the autumn of the year 1749, he began a series of letters to his father, which fill above thirty pages in large quarto, very closely written; from the whole tenour of which, it is pleasant to see, how entire a friendship and confidence there was between a grave and learned father, and a son not yet twenty years of age. Of these letters, though they are by no means correct enough, either for style or judgement, to stand the test of severe criticism, it is highly proper I should give some account; to show what those opinions were which had now got possession of his mind; intermixing with my abstract such notes and explanations as shall seem requisite for a better understanding of it.

Having first apologized to his father for not visiting him in the vacation, he gives him an account of his teacher. "I am obliged for the happiness I have "enjoyed of late to a gentleman of this society, and "shall always bless God that his providence ever "brought me acquainted with him. He is a fellow "of our house; and, though but six-and-twenty, as "complete a scholar in the whole circle of learning,

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"as great a divine, as good a man, and as polite a "gentleman, as the present age can boast of." These words of Mr. Horne I introduce with peculiar satisfaction; because they afford so strong a concurring testimony to the truth of what I have already ventured to say of Mr. Watson. This excellent man never published any large work, and will be known to posterity only by some occasional pieces which he printed in his life-time. His sermon on the 19th Psalm, which he preached before the University, and afterwards left the printing of to my care, so delighted Mr. Horne (as it appears from these letters to his father), that it probably raised in his mind the first desire of undertaking that Commentary on the whole book of Psalms, which he afterwards brought to such perfection*. Mr. Watson published another sermon on the Divine Appearance in Gen. 18; which was furiously shot at by the bush-fighters of that time in the *Monthly Review;* insomuch that the author thought it might be of some service to take up his pen and write them a letter; in which their insolence is reproved with such superior dignity of mind and serenity of temper, and their ignorance and error so learnedly exposed, that, if I were desirous of showing to any reader what Mr.

* This is the gentleman who is spoken of in a note to the Comment on Psal. xix.

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Watson was, and what *they* were, I would by all means put that letter into his hand; of which I suppose no copies are now to be found, but in the possession of some of his surviving friends. It is, however, made mention of with due honour by Dr. Delany, the celebrated dean of Down in Ireland, who was once the intimate friend of Swift, and has given us the best account of his life and character in his Observations in answer to Lord Orrery. In a preface to the third volume of his Revelation examined with Candour, which he printed at London very late in life, he speaks of a malignant style of criticism, in practice at that time with the obscure and unknown authors of a Monthly Review; and observes upon the case, that "he must seem at first "sight a rash as well as a bold man, who would "venture to wage war at once with Billingsgate and "banditti. And yet in truth," says he, "such "a war (defensive only) hath been waged with them "to great advantage, by a gentleman, whose mind "and manners are as remote from illiberal scurrility "and abuse, as his adversaries appear to be from "learning, from candour, and from every character "of true criticism. Mr. Watson, the defendant "here mentioned, hath, in return to their scurrility, "answered and exposed them with strong, clear, "and irresistible reasoning, and such a meek, calm, "and Christian spirit, as hath done honour to his

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"own character, and uncommon justice to the "Christian cause; such as were sufficient to silence "any thing but effrontery, hardened in ignorance, to "the end of the world." Mr. Watson also printed a sermon, preached before the university, on the 29th of May, which he calls an Admonition to the Church of England. In a long preface to this sermon, he has thrown out such valuable observations, that an excellent manual might be formed out of them, for preserving the members of the church of England steady in their profession; by showing to them, so plainly as is here done, the principal dangers to which they are now exposed. Having said thus much of his teacher (and I could with pleasure have said much more), I must now show what he learned under him.

From the general account he gives of his studies, he appears, in consequence of his intercourse with Mr. Watson, to have been persuaded, that the system of divinity in the Holy Scripture is explained and attested by the Scriptural account of created nature; and that this account, including the Mosaic cosmogony, is true so far as it goes: and that the Bible, in virtue of its originality, is fitter to explain all the books in the world than they are to explain it: that much of the learning of the age was either unprofitable in itself, or dangerous in its effect; and

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that literature, so far as it was a fashion, was in general unfavourable to Christianity, and to a right understanding of the Scripture: that the Jews had done much hurt in the Hebrew; not to the text by corrupting it, but by leading us into their false way of interpreting and understanding it; and that their rabbinical writers were therefore not to be taken as teachers by Christian students: that a notion lately conceived of the Mosaic law, as an institution merely civil or secular, without the doctrines of life and immortality in it, was of pernicious tendency; contrary to the sense of all the primitive writers, and the avowed doctrine of the church of England: that the sciences of metaphysics and ethics had a near alliance to deism; and that, in consequence of the authority they had obtained, the doctrine of our pulpits was in general fallen below the Christian standard; and that the Saviour, and the redemption, without which our religion is nothing, were in a manner forgotten; which had given too much occasion to the irregular teaching of the tabernacle: that the sin of modern deism is the same in kind with the sin of paradise, which brought death into the world; because it aspires to divine wisdom, that is, to the knowledge of divine things, and the distinction between good and evil, independently of God.

He had learned farther, that the Hebrew language,

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and the Hebrew antiquities, lead to a superior way of understanding the mythology and writings of the Heathen classical authors; and that the Hebrew is a language of ideas, whose terms for invisible and spiritual things are taken with great advantage from the objects of nature, and that there can be no other way of conceiving such things, because all our ideas enter by the senses, whereas in all other languages there are arbitrary sounds without ideas.

It appeared to him farther, that unbelief and blasphemy were gaining ground upon us, in virtue of some popular mistakes in natural philosophy, and threatened to banish all religion out of the world. Voltaire began very early to make his use of philosophy, and corrupt the world with it. He never was fit to mount it; but he walked by the side of it, and used it as a stalking-horse. It is therefore of great consequence to the learned to know, that, as the heavens and the elements of the world had been set up by the Heathens, as having power in themselves; and that as the Heathens, building on this false foundation, had lost the knowledge of God; the modern doctrine, which gives innate powers to matter, as the followers of Democritus and Epicurus did, would probably end in atheism[f]: that the

[f] This hath now actually come to pass.

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forces which the modern philosophy uses, are not the forces of nature; but that the world is carried on by the action of the elements on one another, and all under God: that it is no better than raving, to give active powers to matter, supposing it capable of acting where it is not; and to affirm, at the same time, that all matter is inert, that is inactive, and that even the Deity cannot act but where he is present, because his *power* cannot be but where his *substance* is.

He was also convinced, that infinite mischief had been done, not only by the tribe of deists and philosophers, but by some of our most celebrated divines, in extolling the dignity of human nature and the wisdom of human reason; both of which the Scripture delivers to us under a very different character, which the experience of the world is daily confirming. That infidels and profligates should wish to establish their own opinions upon the ruins of revelation, was not to be wondered at; but that they whose office it was to dress and defend the sacred vineyard, should fall in with them, and join with the wild boar out of the wood to root it up, was a matter of grief and surprise. A distemper must indeed be epidemical, when the physicians themselves are seized with it. This malady, when traced to its fountain head, appears to have arisen from a general neglect in

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schools and seminaries of the study of the Scriptures in their original languages; where they attend so much to the works of Heathens, and so little to the book of light, life, and immortality. While the heads of boys are filled with tales of Jupiter, Juno, Mars, Bacchus, and Venus, the Bible is little heard of; and so the Heathen creed becomes not only the first but the whole study. Jews, mistaken as they are, are still diligent in teaching the Scripture to their children in their own way; while we are teaching what even Jews are wise enough to abominate. Possessed by this opinion, that all polite knowledge is in Heathen authors, and the Bible but a dull heavy book, which, instead of promoting, rather stands in the way of improvement, a lad is sent from school to the university. Here is a very alarming crisis. If he happens to be of a sprightly wit, he falls into loose company, and, for want of religious principles, is led into all manner of wickedness. Should he study, he obtains logic under the form of a scholastic jargon, which in its simplicity[5] is of excellent use. Then he learns a system of ethics, which teaches morals without religious data, as the Heathens did. After which, he probably goes on to Wollaston,

[5] The more *simple* the better: but the *old logic*, even with all its jargon, is a better guard to truth, than the new which has superseded it; and is found by many, who have considered the difference, so to be.

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Shaftsbury, and others, and is at length fixed in the opinion, that reason is sufficient for man without revelation. Our young philosopher, having succeeded thus far, wants nothing but metaphysics to complete him; by setting him to reason without principles, to judge without evidence, and to comprehend without ideas. He learns to deduce the being and attributes of God *à priori;* in consequence of which he discovers that God is not a Trinity, but a single person. When a gentleman, thus equipped, takes the Bible into his hand and commences divine, what must become of *it,* and of *him!* Thus it appears, that, as things go now, a man may be a master of what is called human learning, and yet ignorant to the last degree of what only is worth knowing.

The foregoing abstract, which I have taken as faithfully as I could, is sufficient to show upon what great and important subjects Mr. Horne's mind was employed at this early period of his life. In the course of this correspondence, there are several strokes of humour which ought not to be forgotten. The Hebrew Concordance of Marius de Calasio had lately been republished by the Rev. Mr. Romaine, and was an expensive work, so high as ten guineas at that time, though now at a price very much reduced. Mr. Horne had set his heart upon this work, thinking it necessary to his present studies; but knew not how

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to purchase it out of his allowance, or to ask his father in plain terms to make him a present of it; so he told him a story, and left the moral of it to speak for itself.

In the last age, when bishop Walton's Polyglott was first published, there was at Cambridge a Mr. Edwards, passionately fond of Oriental learning; who afterwards went by the name of Rabbi Edwards. He was a good man and a good scholar; but being then rather young in the university, and not very rich, Walton's great work was far above his pocket. Nevertheless, not being able to sleep well without it, he sold his bed and some of his furniture, and made the purchase; in consequence of which he was obliged to sleep in a large chest, originally made to hold his clothes. But getting into his chest one night rather uncautiously, the lid of it, which had a bolt with a spring, fell down upon him and locked him in past recovery; and there he lay well-nigh smothered to death. In the morning, Edwards, who was always an exact man, not appearing, it was wondered what was become of him: till at last his bed-maker, or the person who in better times *had been his bed-maker*, being alarmed, went to his chambers time enough to release him; and the accident, getting air, came to the ears of his friends, who soon redeemed his bed for him. This story Mr.

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Horne told his father; and it had the desired effect. His father immediately sent him the money; for which he returns him abundant thanks, promising to repay him in the only possible way, viz. that of using the books to the best advantage. They were, without question, diligently turned over while he worked at his Commentary on the Psalms, and yielded him no small assistance.

The use of Hebrew to divines was well understood by bishop Bull, who did not content himself with a slight and superficial knowledge of it; and judged it so necessary in divinity, that it was usual with him to recommend the study of it to the candidates for orders, as a foundation for their future theological performances. Without this knowledge in Mr. Horne, we should never have seen his Commentary upon the Psalms.

When a student hath once persuaded himself that he sees truth in the principles of Mr. Hutchinson, a great revolution succeeds in his ideas of the natural world and its economy. Qualities in matter, with a vacuum for them to act in, are no longer venerable; and the authority of Newton's name, which goes with them, loses some of its influence. Nor is this in the present case so much to be wondered at: for Mr. Hutchinson had conceived an opinion, which possess-

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ed his mind very strongly, that Sir Isaac Newton and Dr. Clarke had formed a design, by introducing certain speculations founded on their new mode of philosophizing, to undermine and overthrow the theology of the Scripture, and to bring in the Heathen Jupiter or Stoical *anima mundi* into the place of the true God, whom we Christians believe and worship. This will seem less extravagant, when it is known, that Mr. Boyle[h] had also expressed his suspicions, many years before, that Heathenism was about to rise again out of some new speculations, and reputedly grand discoveries in natural philosophy. Yet I am not willing to believe, that the eminent persons above-mentioned had actually formed any such design. What advantage unbelievers have, since their time, taken of their speculations in divinity and philosophy, and of the high repute which has attended them, and of the exclusive honours given to mathematical learning and mathematical reasoning, is another question; and it calls for a serious examination at this time, when the moral world is in great disorder, from causes not well understood.

However these things may be, the prejudice so strongly infused by Mr. Hutchinson against an evil

[h] This remarkable passage from Mr. Boyle is quoted in The Scholar Armed, lately published for the Rivingtons, vol. ii. p. 282.

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design in Clarke and Newton, took possession of Mr. Horne's mind at the age of nineteen; and was farther confirmed by reports which he had heard of a private good understanding betwixt them and the sceptics of the day, such as Collins, Toland, Tindal, &c. more than the world generally knew of. It is an undoubted fact, that there was an attempt to introduce atheism, or materialism, which is the same thing, here in England, toward the beginning of this century; of which the *Pantheisticon* of *Janus Junius Eoganesius*, a technical name for John Toland, is a sufficient proof: and Hutchinson, who knew all the parties concerned, and the designs going forward, dropped such hints in his Treatise on Power Essential and Mechanical[1], as gave a serious alarm to many persons well disposed. But our young scholar, viewing the whole matter at first on the ridiculous side, and considering it not only as a dangerous attempt upon religion, but a palpable offence against truth and reason, drew a parallel between the Heathen doctrines in the *Somnium Scipionis* of Cicero, and the Newtonian philosophy; which he published, but without his name, in the year 1751; all the particulars of which parallel I shall not undertake to justify. I see its faulty flights and wanderings, from a

[1] See p. 243, &c. of the old edition; beginning with the account of Woodward's conduct.

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want of more mature judgement and experience. It provoked several remarks, some in print and some in manuscript; of which remarks the judgement was not greater, and the levity not less. The question was, in reality, too deep for those who attempted to fathom it at that time. Mr. Horne soon saw the impropriety of the style and manner, which, as a young man, he had assumed for merriment in that little piece: these were by no means agreeable to the constitution of his mind and temper. He therefore observed a very different manner afterwards: and, as soon as he had taken time to bethink himself, he resumed and reconsidered the subject; publishing his sentiments in 1753 (the year after that in which he had taken his degree of M. A.) in a mild and serious pamphlet, which he called A fair, candid, and impartial State of the Case between Sir Isaac Newton and Mr. Hutchinson: allowing to Sir Isaac the great merit of having settled laws and rules in natural philosophy; but at the same time claiming for Mr. Hutchinson the discovery of the true physiological causes, by which, under the power of the Creator, the natural world is moved and directed. The piece certainly is, what it calls itself, *fair*, *candid*, and *impartial;* and the merits of the cause are very judiciously stated between the two parties; in consequence of which a reader will distinguish, that Newton may be of sovereign skill in measuring *forces* as a mathe-

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matician, and yet that Hutchinson may be right in assigning *causes* as a physiologist. It would carry me out too far, if I were to show by what arguments and evidence Mr. Horne has supported this distinction. For these I must refer to the pamphlet itself, which, having become very scarce hath been lately reprinted with some other of his works[k]: and I will venture to say thus much in its behalf, that, whatever becomes of the argument, the manner in which it is handled shows Mr. Horne, who when he wrote it was only in his twenty-third year, to have been a very extraordinary young man.

New studies and new principles never fail to bring a man into new company; all mankind being naturally disposed to associate with those who agree best with themselves. Of these his new friends it will be just and proper to give some short account. The chief of them was Mr. Watson, whom I have already mentioned. Another of them was Dr. Hodges, the provost of Oriel College; who composed a work to which he gave the title of Elihu; the chief subject of it being the character of Elihu in the book of Job. The style of it has great dignity and stateliness, without being formal; and is, at the same time, clear and

[k] This pamphlet, together with another, entitled An Apology for certain Gentlemen in the University of Oxford, is now added to the present collection of his works.

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easy to be understood. Dr. Hodges was undoubtedly a very great master of his pen; but, having declared himself without reserve in favour of Mr. Hutchinson's doctrines, his work was virulently assaulted and grossly misrepresented. Of this he complained; as he might well do: and what did he get by it? He was told, in return, that a writer upon the book of *Job* should take every thing with *patience!* His book, however, went into a second edition. He was a man of a venerable appearance, with an address and delivery which made him very popular as a preacher in the university.

The learned provost of Oriel, so far as it occurs to me, was the first who with a strong hand sounded the alarm-bell against those speculations, and their consequences, which have now prevailed to the overthrow of the church and kingdom of France. A piece entitled *Les Mœurs* (*Manners*) was published there in the year 1748; the tendency of which was to establish natural religion on the ruins of all external worship, and so to free the world from all laws human and divine, that man might be guided by nothing but the light of his own mind. This was burned by the hangman at Paris; the soil, as Dr. Hodges observed, being not *quite*, though *nearly*, prepared for the reception of these tares. The country and the climate chosen by the writer were certainly

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promising, on this consideration, that superstition and irreligion are generally observed to be the reciprocal causes and effects of each other. Against the principles and spirit of this undertaking, the author of *Elihu* was so much in earnest, that he gave an abridgement of the work from a French copy which he procured for that purpose. I could here stop with great pleasure, if it were proper, to extract some of the evidence so powerfully urged against all such attempts by this learned gentleman: but I must refer the reader to his *Preliminary Discourse*. It is, however, a fact never to be neglected, which he and others have ascertained by abundant authority, that "all the "religion of the Heathen world was traditional reve-"lation corrupted;" which, if it can be made good, overthrows at once all the modern theories of infidelity.

The reverend Mr. Holloway, rector of Middleton-Stoney in Oxfordshire, had been a private tutor to lord Spencer, in the house of the honourable John Spencer his father; who, with all his extravagances, never failed to preserve due respect to Mr. Holloway[1],

[1] A military gentleman, who was sometimes of the party, remarked to a friend, that the strictest decorum was always observed whenever Mr. Holloway, who supported the dignity of his profession, was present; while another clergyman, who thought to recommend himself by laying aside the clerical character, was

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and listened to him with attention, when he conversed freely with the company at his table. This gentleman had been personally acquainted with Mr. Hutchinson, and had published an elementary piece in favour of his philosophical principles. But he was better known in the university of Oxford by three excellent discourses on the Doctrine of Repentance, with a Supplement in answer to the perverse glosses of Tindal the freethinker. The vice-chancellor of that time took a pique against him for dropping a hint, in his Supplement against Tindal, that the person of Melchizedec was an exhibition of Christ before his incarnation. This was no novel opinion: it had been advanced by others, before and after the reformation; and in *them* the doctrine had given no offence. But Mr. Holloway, being a man suspected and proscribed on some other accounts, met with some hard and unworthy treatment upon the occasion: yet to avoid a misunderstanding with the whole university, when only some individuals were concerned, he suppressed what he had written in his own defence. His scheme for an Analysis of the Hebrew Language, though it comprehends a vast compass of learning, is partly fanciful, and would bear a long dispute, into which I shall not enter: but this must be said in respect to

treated with little ceremony, and held in sovereign contempt; from which he naturally inferred, that the clergy would not fail to meet with proper respect, if it was not their own fault.

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Mr. Horne, that when he first commenced his theological studies, he derived many real advantages from his acquaintance with this gentleman; and I could name one of his most shining and useful discourses, which, in the main argument of it, was taken from some loose papers of remarks on Warburton's Divine Legation; to the principles of which this learned gentleman, for many good reasons which he spared not to give, was a zealous adversary. To say the truth, there was little cordiality on either side between the renowned writer of the Divine Legation and the readers of Mr. Hutchinson. On most subjects of religion and learning, their opinions were irreconcileable. He despised their doctrines and interpretations, and railed at them as *Cabbalistical;* and they despised his empirical divinity; while, at the same time, they dreaded the ill effect of it, from the boldness of the man, and the popularity of his books, which have a great flash of learning, but with little solidity and less piety. To the purity of Christian literature they have certainly done, and are still doing, much hurt. When the first volume of the Divine Legation was shown to Dr. Bentley (as his son-in-law the late bishop Cumberland told me) he looked it over, and then observed of the author to his friend—*This man has a monstrous appetite, with a very bad digestion*[m]. In justice to

[m] This was written before I had a sight of the learned bishop Hurd's Life of Dr. Warburton, lately published, in which such sub-

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Mr. Holloway, whatever might be said against him, it must be said for him, that he was a sound classical scholar, who had gone farther than most men into the mysteries of the Greek philosophy; and to an attentive study of the Christian fathers had added great skill in the Hebrew and Arabic languages; such as qualified him to take up and maintain the cause of the *Hebrew Primævity* against its opponents. Confined as he was to the solitude of a country parish, if he found himself out of practice in the writing of Latin, he used to renew it occasionally by reading over the *Moriæ Encomium* of Erasmus, which never failed to reinstate him: and I am persuaded the anecdote may

lime praises are bestowed on the Alliance, the Divine Legation, and other works of that fanciful but very ingenious projector of unfounded theories. Though I honour the character of bishop Hurd, and admire every thing he writes, my opinion of the *usefulness* of the works of Dr. Warburton is very little changed by what I have seen. I am still persuaded, that neither religion nor learning will ever derive much benefit, nor the Christian world any considerable *edification*, from the works of that famous writer: neither will they probably derive any great harm; because, it is apprehended, the reading of bishop Warburton's books will hereafter be much less than it hath been. The Methodists despised him for a part of his Christian character, as much as he despised them for a part of their character; and both had equal reason. His learning is almost as much unlike to Christianity, as their Christianity is unlike to learning. I forbear to indulge any farther reflections on so critical a subject.

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be of use to other scholars when in danger of losing their Latinity.

Mr. Holloway was first induced to take notice of Mr. Horne, on occasion of some verses which he had addressed to his friend Mr. Watson. They expressed the ardour of his gratitude, and discovered a poetical genius [a].

The reverend Mr. Welbourne of Wendelbury near Bicester in Oxfordshire, whom, from the monastic spirit of a single life, and a remarkable attachment to the study of antiquity, Mr. Horne delighted to call by the name of *Robertus Wendelburiensis*, was very much respected and beloved, and often visited by Mr. Horne so long as he lived. Educated at Westminster and Christ-church, he was a scholar of the politer class; and a deep and skilful student in the Scripture, of which he gave a specimen in an interpretation of the last words of David from the Hebrew. He went farther in this, and with better success, than the learned and ingenious Dr. Grey, the versifier of the book of Job, after the manner of bishop Hare's Psalms, with whom he had been acquainted. He

[a] It was rather officious to give them to the world, as somebody hath done since Dr. Horne's death. Our opinion of a great and good man, who has finished his course, ought not to be gathered from the hasty and ardent productions of his youth.

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wrote well in English and Latin, and composed several learned works, which had their exceptionable passages, from a visible inclination toward some of the peculiarities of the church of Rome. He had lived several years in strict friendship with Dr. Frewen the physician, in whose house he always resided when he made a visit to Oxford; also with the reverend sir John Dolben, of Finedon in Northamptonshire, the learned, accomplished, devout, and charitable father of the present worthy sir William Dolben, member for the university of Oxford; and also Mr. Counsellor Gilpin; to the last of whom he left his collection of Grecian and Roman coins; which, if I am rightly informed, is now in the new library at Christchurch*.

Another excellent friend of Mr. Horne was the late Dr. Patten, of Corpus Christi College; a gentleman of the purest manners and unquestionable erudition. On reconsidering the state of the question between Christians and infidels, and seeing how absolutely necessary it was to speak a plain language in a case of such importance to the world, he gave to the university of Oxford a discourse which he called

* The complexion of this good man's character may be distinguished in the last letter I received from him, about two months before his death, of which I had an account from Dr. Horne. I shall give both the letters in the Appendix.

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the "Christian Apology;" and which the vice-chancellor and heads of houses requested him to publish. It went upon true and indisputable principles; but it was not relished by the rash reasoners of the Warburtonian school; and a Mr. Heathcote, a very intemperate and unmannerly writer, who was at that time an assistant-preacher to Dr. Warburton at Lincoln's Inn, published a pamphlet against it; laying himself open, both in the matter and the manner of it, to the criticisms of Dr. Patten; who will appear to any candid reader, who shall review that controversy, to have been greatly his superior as a scholar and a divine. Dr. Patten could not with any propriety be said to have written on the Hutchinsonian plan; but Mr. Heathcote, in aid of his own arguments, found it convenient to charge him with it, and suggest to the public that he was an Hutchinsonian; which gave Dr. Patten an opportunity of speaking his private sentiments, and doing justice to those gentlemen in the university of Oxford, who were then under the reproach of being followers of Mr. Hutchinson[p].

[p] On occasion of this paragraph, I have reconsidered Dr. Patten's Discourse and the Defence of it; and am persuaded it might be of much service, if every young man were to read them both, before he takes holy orders. His picture of fashionable Christianity is very alarming, and I fear it is not exaggerated. Another Discourse preached before the University, and from the same pen,

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The reverend Dr. Wetherell, now dean of Hereford, was then a young man in the college of which he is now the worthy master: and such was his zeal at that time in favour of Hebrew literature, that Mr. Horne, Mr. Wetherell, and Mr. Martin (now Dr. Fairfax), and a fourth person intimately connected with them all, sat down for one whole winter, to examine and settle, as far as they were able, all the *Themata* of the Hebrew language; writing down their remarks daily, and collecting from Marius, and Buxtorf, and Pagninus and others, what might be of use for compiling a new lexicon. How much judgement they had, at this early period, to render their papers valuable, we dare not say; but, such as they were, the fruits of a faithful and laborious scrutiny, a copy of them was handed to the learned Mr. Parkhurst, late of the university of Cambridge, an eminent labourer in the same vineyard, to whom the public have since been greatly indebted for three editions of his Hebrew lexicon; which contains such variety of curious and useful information, that, contrary to the nature of other dictionaries (properly so called) it may be turned over for entertainment as a commentary on the Scripture, and a magazine of biblical erudition. His two Scriptural lexicons, the one Greek,

published also by request, entitled "The opposition between the "Gospel of Jesus Christ and what is called the religion of Na-"ture," deserves to be noticed here.

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and the other Hebrew, are both so excellent in their way, that they will last as long as the world; unless the new Goths of infidelity should break in upon us, and destroy, as they certainly wish to do, all the monuments of Christian learning[q].

Doctor George Berkeley, of late years a prebendary of the church of Canterbury, and chancellor of Brecknock, was then Mr. George Berkeley, a student of Christ-church, a son of that celebrated pattern of virtue, science, and apostolical zeal, Dr. Berkeley, bishop of Cloyne in the kingdom of Ireland; who chose to spend the latter days of his life in retirement at Oxford, while his son was a member of the university. Between this gentleman and Mr. Horne a very early intimacy commenced, and much of their time was spent in each other's company. Under the training, and with the example of so excellent a father, Mr. Berkeley grew up into a firm believer of the Christian religion, and discovered an affectionate regard to every man of letters, who was ready, like himself, to explain and defend it. He was consequently a very zealous admirer of Mr. Horne; and the one had the happiness of belonging to the Chapter, while

[q] The third edition of Mr. Parkhurst's Hebrew lexicon was promoted by bishop Horne, whose name stands first among the patrons to whom it is inscribed; though bishop Horne did not live till it was published.

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the other for several years was dean of Canterbury; and when his friend was removed to the see of Norwich, Dr. Berkeley preached his consecration sermon at Lambeth; an act of respect for which he had reserved himself, having been under a persuasion, for some years before, that he should see Mr. Horne become a bishop. His discourse[r] on that occasion showed him to be a true son and an able minister of the church of England; and another discourse, originally delivered on a 30th of January, and reprinted since with large and curious annotations, has distinguished him for as firm and loyal a subject to his king and the laws of his country. Dr. Berkeley was very greatly esteemed by his patron the late archbishop Secker, with whom he had much influence; and he never ceased to take advantage of it, till he had obtained preferment from him for one of his old friends, who had no other prospect. The father of Dr. Berkeley has been made known to the world by a few happy words of Mr. Pope: but the following anecdote, which is preserved among the private notes of bishop Horne, will give us a more exact idea of his character. Bishop Atterbury, having heard much of Mr. Berkeley, wished to see him. Accordingly, he was one day introduced to him by the earl of

[r] This sermon is now published. The title of it is, An Inquiry into the origin of Episcopacy, in a Discourse preached at the Consecration of George Horne, D. D. &c. &c.

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Berkeley. After some time, Mr. Berkeley left the room; on which lord Berkeley said to the bishop, "Does my cousin answer your lordship's expecta-"tions?" The bishop, lifting up his hands in astonishment, replied, "So much understanding, so much "knowledge, so much innocence, and such humility, "I did not think had been the portion of any but "angels, till I saw this gentleman." The passage is taken from Hughes's Letters. II. 2*.

Mr. Samuel Glasse, a student of Christ-church, who had the repute he merited of being one of the best scholars from Westminster school, was another of Mr. Horne's intimate friends, and continued to love and admire him through the whole course of his life. The world need not be told what Dr. Glasse has been doing since he left the University, as a divine, as a magistrate, and as a teacher and tutor of the first eminence; of whose useful labours, the Gospel, the law, the church, the bar, the schools of learning, the rich and the poor, have long felt and confessed the benefit; and may they long continue so to do! although it may be said, without any suspicion of flattery, in the words of the poet—*non de-*

* Dr. Berkeley, the excellent son of an excellent father, changed this world (in which he had seen much trouble) for a better, on the day of Epiphany 1795, before the first edition of this work went to the press.

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ficit alter aureus—a son, whose learning, abilities, and good principles, have already entitled him to the thanks of his country, and will secure his fame with posterity.

This gentleman, the son of Dr. G. distinguished himself very early in life by his uncommon proficiency in Hebrew literature, which procured him the favour of Dr. Kennicott, and a studentship of Christchurch. He has since acquired a great addition of fame as a classical scholar, by his elegant translation into Greek Iambics of Mason's Caractacus, and Milton's Samson Agonistes, adapted in form, and style, and manner, to the ancient Greek drama[t]. And he has recently shown himself an elegant English writer, as well as a pious and well informed divine, by his

[t] Though I speak with respect of this, as a work of great scholarship, and even wonderful in a young man, I have my doubts, whether any Englishman can exhibit unexceptionable Greek versification, in which a critic cannot, with a microscope in his hand, and a little jealousy in his eye, discover flaws and pinholes; and that a Greek version of a fine English poem, whoever produces it, will at last be but a bad likeness of a good thing: which may be said without impeaching the parts or the diligence of any translator. When a man writes in a dead language, he does it at a great hazard: and I have heard this matter carried to such a nicety by a person of distinguished learning, as to suppose it dangerous, even in Latin composition, to put a noun and a verb together, unless you can find that noun and that verb actually standing together in some native Latin writer of allowed authority.

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publication of the Contemplations of Bishop Hall, in a form very much improved. He had prepared a dedication of that excellent work to bishop Horne; but the bishop dying, while the work was depending, an advertisement is prefixed, which does great honour to his memory.

From Westminster school there came, at an earlier period, a Mr. John Hamilton of University College, whose father was a member of the Irish parliament, and his mother a lady of high rank. This amiable young man, for the politeness of his behaviour, his high accomplishments, his vivacity of temper, and readiness of wit, was a companion equally respectable and desirable; so nearly allied in disposition and abilities to the two characters of Mr. Watson and Mr. Horne, that a strict friendship grew up between them. The example of some seducing companions from Westminster school had rendered him for a while dissipated and thoughtless: but when the time approached in which he was required to prepare himself for holy orders, he determined to become a clergyman in good earnest; gave himself up to study and retirement; and was known to rise frequently at four o'clock in a summer's morning, to read the works of St. Austin. With this disposition, it is no wonder he was ready to embrace every opportunity of deriving more light to his Christian studies. He therefore

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soon became a Hebrew student in common with his friends, and made a rapid progress in divinity. For a time he took upon himself the curacy of Bedington in Surrey: but he was soon advanced to the archdeaconry of Raphoe in Ireland, having first obtained a presentation to the valuable living of Taboyne; where, to the loss of the world, and the unspeakable grief of the author of these papers, to whom he was a most affectionate and valuable friend, he soon afterwards died. In the beginning of his indisposition, he had been almost miraculously restored at Bristol in the spring of the year 1754, just at the time when the living was given to him by lord Abercorn his relation, and the dignity superadded by the bishop of the diocese. Ireland was a stage on which his learning and principles, his active zeal, his polite manners, and great abilities, were much wanted. They have at this time but a mean opinion of that kind of learning which this young archdeacon so much valued and affected. Had he lived, he might have done much good in bringing over many considerable persons to an attentive study of the Scripture, which had produced so happy an effect upon himself. But alas! instead of this, it is now reported, that the country has been considerably hurt in its principles by some modern writings, which have lately come into vogue; of which it is not my business in this place to speak more particularly.

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It has given me great pleasure thus to take a review, hasty as it has been, of some of those excellent persons with whom Mr. Horne was connected in the days of his youth. A reader, who is a stranger to all the parties, may suspect that I have turned my pen to the making of extraordinary characters; but I trust he will take my word for it, that I have only made them such as I found them; and such as the late good bishop their friend would have represented them, had he been alive and called upon to do them justice. I am convinced his own pen would have given more to some, not less to any: and that he would have mentioned others of whom I have not spoken; for certainly I might have added many to the collection; such as the reverend John Auchmuty, whose father was dean of Armagh, and who used to amuse us with an account of his adventures at Tetuan in Africa, during his chaplainship under admiral Forbes; Mr. James Stillingfleet, a grandson to the celebrated and learned bishop of that name, first one of the Hebrew exhibitioners at Wadham College, afterwards fellow of Merton, and now prebendary of Worcester; Mr. George Downing, another Hebrew exhibitioner at Wadham College, and now a prebendary of Ely, whom Mr. Horne admired and respected for those virtues and qualifications which have endeared him to all his acquaintance. To these I might add Mr. Edward Stillingfleet, a gentleman

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commoner of Wadham; the reverend John Whitaker, now so well known by his learned and valuable writings; with others of like character and literature, to none of whom do I mean any disrespect if I have omitted them. There was one very learned gentleman in particular, Mr. Forster, of Corpus Christi College, who published a beautiful quarto edition of the Hebrew Bible. He had the reputation of being a profound scholar, and was a great favourite with bishop Butler, author of the celebrated *Analogy*, &c. This learned man introduced himself to Mr. Horne's acquaintance, only for the opportunity of conferring with him on some principles which he had newly adopted in philosophy and divinity. How far Mr. Horne and Mr. Forster proceeded in the argument, I cannot exactly say; but this I well remember, that, when the *consubstantiality* of the *elements* came into question, Mr. Forster did not seem to think *that* doctrine improbable, which later inquiries have rendered much less so; and allowed, that if the public were once satisfied in that particular, he believed very few objections would be made to the philosophical scheme of Mr. Hutchinson[u].

I am now to conclude with a character, which I

[u] See Mr. Horne's Apology (hereafter to be spoken of) where this conference with Mr. Forster is alluded to.

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introduce with some reluctance; but it is too remarkable to be omitted in an account of Mr. Horne's literary connexions; and some useful moral attends it in every circumstance: the character I mean is that of the late Dr. Dodd. Humanity should speak as tenderly of him as truth will permit, in consideration of his severe and lamentable fate.

A similitude in their studies and their principles produced an acquaintance between Mr. Horne and Mr. Dodd: for when Mr. Dodd began the world, he was a zealous favourer of Hebrew learning, and distinguished himself as a preacher; in which capacity he undoubtedly excelled to a certain degree, and in his time did much good. After Mr. Dodd had been noticed in the University of Cambridge for some of his exercises, he made himself known to the public by an English poetical translation of Callimachus, in which he discovered a poetical genius. Of the preface to the translation of Callimachus, which gives the best general account that was ever given in so short a compass, of the Heathen Mythology, the greater part was written for him by Mr. Horne. It is supposed, with good reason, that Mr. Dodd was obliged to others of his friends for several useful notes on the text of Callimachus. He makes a particular acknowledgement to the Rev. Mr. Parkhurst, "from "whose sound judgement, enlarged understanding, un-

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"wearied application, and generous openness of heart, "the world has great and valuable fruits to expect." Archbishop Secker conceived a favourable opinion of Mr. Dodd, from his performances in the pulpit; and it was probably owing to the influence of the archbishop, that he was appointed to preach the sermons at Lady Moyer's Lectures. But this unhappy gentleman, having a strong desire, like many other young men of parts, to make a figure in the world, with a turn to an expensive way of living; and finding that his friends, who unhappily were suffering under the damnatory title of *Hutchinsonians*, would never be permitted (as the report then was) to rise to any eminence in the church; Mr. Dodd thought it more prudent to leave them to their fate, with the hope of succeeding better in some other way: and, to purge himself in the eye of the world, he wrote expressly against them; laying many grievous things to their charge, some of which were true, when applied to particular persons; some greatly exaggerated; and some utterly false; as it may well be imagined, when it is considered that the author was writing to serve an interest[x].

[x] When it was under deliberation whether any answer should be given to this book of Mr. Dodd, Mr. Horne objected to it in the following terms, which discover his great prudence and judgement: "Whoever shall answer it, will be under the necessity of appearing as a partisan, which in these times should

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There could be no better judge than Mr. Dodd himself of the motives on which he had assumed a new character. He certainly did himself some good, in the opinion of those who thought he was grown wiser; but being sensible how far he had carried some things, and how much he had lost himself in the esteem of his old friends, he was anxious to know what some of them said about him. He therefore applied himself one day to a lady of great understanding and piety, who knew him well, and who also knew most of them, desiring her to tell him, what Mr. such a one said of him? "He says of you," answered she—"*Demas hath forsaken us, having loved this present world:*" with which he appeared to be much affected. Not that the thing had actually been said, so far as I know[y], by the person in question; but she, knowing the propriety with which it might have been said, gave him the credit of it. There was a general appearance of vanity

"be avoided as much as possible. I had much rather the name "of Hutchinson were dropped, and the useful things in him re-"commended to the world, with their evidence, in another "manner than they have been. Mankind are tired and sick "(I am sure I am for one) with the fruitless squabbles and "altercations about etymologies and particularities. In the "mean time, the great plan of philosophy and theology, that "must instruct and edify, lies dormant."

[y] But I am now informed, it actually was said.

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about Mr. Dodd, which was particularly disgusting to Mr. Horne, who had none of it himself; and the levity with which he had totally cast off his former studies being added to it, both together determined him to drop the acquaintance with little hesitation. He not only avoided his company, but, conceiving a dislike as well to his moral as to his literary character, is supposed to have given such an account of him in one of the public papers, as made him very ridiculous, under the name of *Tom Dingle*. Not long afterwards Mr. Foote brought him upon the stage for a transaction which reflected great dishonour upon a clergyman, and for which the king ordered him to be struck off the list of his chaplains.

The revolt of Mr. Dodd, if he meant to raise himself in the world by it, did by no means answer his purpose. It brought him into favour with lord Chesterfield; but that did much more hurt to his mind, than good to his fortune. The farther he advanced in life, the more he became embarrassed: and his moral conduct was commonly known to be so far depraved, that a late celebrated gentleman of Clapham, who was privy to it, is said to have predicted, some years before, that he would come to an untimely end. How unsearchable are the wisdom and justice of divine Providence! The worldly policy

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of Dr. Dodd lost him the friendship of some wise and good men, particularly of Mr. Horne, but procured for him the favour of lord Chesterfield; and that favour tempted him to another step of policy, which brought him to his death. The memory of Dr. Johnson is much to be honoured for the tender part he took in behalf of Dr. Dodd during the time of his affliction. And let it be remembered, in justice to his former friends, that few persons were more deeply affected by his lamentable end than some of those who had been under the necessity of dropping his acquaintance. I have it on the best authority, that one of them kept a solemn fast till night on the day of his execution, and afterwards moralized very seriously upon his fate in one of the newspapers of the time.

From this account of Mr. Horne's friends and acquaintance I return now to the history of his studies. When a young man of a vigorous mind determines, in these latter days of the church, to make himself learned, he is in great danger from the books he may read, and the company into which he may fall, notwithstanding the integrity of his mind and the purity of his intentions. If he join himself to a party, he will be under the influence of an affection which is very properly called partiality; and which inclines him to favour the measures of his party indiscrimi-

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nately, and therefore does great hurt to the judgement. He is apt to praise and censure, to love and hate, not with his own spirit, but with the spirit of his party. With their singularities, whatever they may be, he will find little fault; and if they have errors, they are such as he will not soon discover. To this danger Mr. Horne was exposed as a reader of Hutchinson. I shall therefore describe it more particularly, and show how and by what means he escaped it in all its parts, and preserved the independency of his understanding; in doing which, if I can do it faithfully, I shall certainly make myself of some use to the public.

Mr. Hutchinson fell into a new and uncommon train of thinking in philosophy, theology, and Heathen antiquity; and appears to have learned much of it from the Hebrew, which he studied in a way of his own: but as he laid too great a stress in many instances on the evidence of Hebrew etymology, his admirers would naturally do the same: and some of them carried the matter so far, that nothing else would go down with them; till, by degrees they adopted a mode of speaking which had a nearer resemblace to cant and jargon than to sound and sober learning. To this weakness those persons were most liable who had received the fewest advantages from a learned education. This was the case with

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some sensible tradesmen and mechanics, who, by studying Hebrew, with the assistance of English only, grew conceited of their learning, and carried too much sail with too little ballast. Of this Mr. Horne was very soon aware; and he was in so little danger of following the example, that I used to hear him display the foibles of such persons with that mirth and good humour which he had ready at hand upon all occasions. With the like discretion and candour, he allowed to the reverend Dr. Sharp of Durham all that could reasonably be allowed, when he attacked the followers of Hutchinson upon the etymological quarter, where they seemed most vulnerable, or, where they might at least be annoyed with most appearance of advantage: and he never, through the whole course of his life, was a friend to the etymological part of the controversy, as it appears from his writings; in which Hebrew etymology, however he might apply to it for himself, is rarely, if ever, insisted upon. In some of his private letters, one of which has been already referred to in a note, he declared his mind very freely on the inexpediency of squabbling about words, when there were so many things to be brought forward which were of greater importance, and would admit of less dispute.

A farther danger arose from that custom in which some of the followers of Mr. Hutchinson had too freely

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indulged themselves, of treating their opponents with too great asperity and contempt. Hutchinson himself was very reprehensible in this respect, as well in his conversation as in his writings; and thereby lost much of that influence with men of learning which he might have preserved, had he considered it as a duty to be more temperate and flexible in his manner of addressing the public. But he was a man of a warm and hasty spirit, like Martin Luther; who to certain modern speculations in philosophy and theology could preserve no more respect than Luther did to the errors of popery. How far the circumstances they both were under, the zeal by which they were actuated, and the provocations they met with from the world, will justify them in the use of intemperate language, can be known only to God, to whom they must give an account. But whatever excuses may be made for the principals, we do not see how they can be extended to those who succeeded. Some of these, however, did claim for themselves the like privilege, and gave great offence to persons of cooler judgement. The world will not suffer things to be forced upon them. When men are angry, it is always supposed they have but little to say, and are provoked by a sense of the insufficiency of themselves and their cause. It was a wise saying of lord Coke, the famous lawyer, "Whatever grief a "man hath, ill words work no good, and learned

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"counsel never use them." To this wise and excellent maxim the followers of Mr. Hutchinson did not in general attend as they ought to have done. It filled them with indignation to see how little they prevailed against the perverse treatment of some ill-disposed adversaries: and, if they had found such principles as they thought of use to themselves, it was a mortification to see them overlooked and disdained by others. But there was so much sweetness in the natural temper of Mr. Horne, that no bitter weed could take root there; and the intemperance of others only served to put him the more upon his guard; of which we have a happy example in his State of the Case between Sir Isaac Newton and Mr. Hutchinson. This was one of his earliest compositions; in which the argument is conducted throughout with perfect modesty, civility, and a proper respect to all parties. I have heard him admire greatly that calmness for which the Chinese are so remarkable, although it borders in some degree upon cunning or stupidity. "The only way for a man to gain the favour of the "Chinese, is to set forth his reasons in the coolest "manner; that people being of such a disposition, "as to despise the most rational arguments if de-"livered with anger." The same, said he, is true of mankind in general.

The learning which disposes us to affect a supe-

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riority over other men, is too generally attended by a forgetfulness of God: and it has therefore been well observed, that knowledge, though a good thing in itself, as light is when compared with darkness, is apt to puff us up; while charity, which is an humble and submissive virtue, edifieth, that is, builds us up in the way of grace, and makes us better Christians. So far as knowledge, though of the purest sort, infuses pride, just so far it extinguishes devotion. It was therefore objected to the new Hebrew students, that they were a carnal sort of people, so full of Scriptural learning as to be much wanting in a due regard to Scriptural piety. The intelligent reader will easily guess from what quarter such an accusation would arise. It came from those who are apt to offend in another way; who suppose that an appearance of godly zeal, and a passion to save souls, will supply the defects of Christian knowledge: but without it there will not be Christian prudence; and such persons, neglecting to inform themselves, suffer under the want of judgement, and are carried into delusion, of which they do not see the consequences. Ignorant piety, like ignorant ingenuity, must go to school before it will be able to work surely and with good effect. It must itself be taught before it can be fit to teach others. The great lord Bacon observed of the first Puritans, that they reasoned powerfully on the necessity of a serious piety; and brought men well

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to the question, *What must I do to be saved?* but when they had done this, they were at a loss how to give them an answer. There is danger to man on every side: learning is tempted to overlook piety, and piety thinks there is no use of learning. Happy is he who preserves himself from both these errors; who, while he seeks wisdom, applies it first to the reformation of his own life, and then to the lives of other men! This appears to have been the persuasion of Mr. Horne; in whose earliest writings we find such a tincture of devotion, that some of his readers, who valued themselves upon their discernment, thought his warmth discovered a degree of enthusiasm; that he was devout overmuch; and consequently we have the testimony of such persons, that he was not wanting in Christian piety. Thus much at least may be affirmed, that he was in no danger of an outward formal religion, destitute of the vital spirit of Christianity.

There was yet another danger to be apprehended, and that of no small concern to a member of the church of England. It happened, that among the admirers of Mr. Hutchinson there were many dissenters; who, with all the information they had acquired, did not appear (as might reasonably have been expected) to be much softened in their prejudices against the constitution of this church.—With some

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of these Mr. Horne frequently fell into company; of which it was not an improbable consequence (and he afterwards was aware of it) that he might come by degrees to be less affected than he ought to be to the Church of which he was a member; especially as there was some jealousy already in the minds of Mr. Hutchinson's readers against their superiors both in church and state, on account of the unfair and angry treatment (I may say, persecution) some of them had suffered, and the dislike and aversion which their principles had met with from persons of established reputation. The modest and civil Letter to a Bishop, from the lord president of the court of session in Scotland, the honourable Duncan Forbes, had met with little or no attention; which, with many other slights and provocations, contributed to keep them in no very good humour; so that it was to be feared they would be too ready to hear what others might be too ready to suggest. With some of our dissenters, it is too much the custom to turn the clergy of the church and their profession into ridicule; a sort of behaviour which should always be avoided by religious men, when religion is the subject. A piece was handed about, which calls itself a Dialogue upon Bishops; a sly and malignant invective, in a strain of irony, and by no means destitute of wit, against the prelates of the church. The thing is written in the same spirit with the Martin Mar-Prelate of the

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old Puritans, though in a superior strain of irony; and had for its author a man whose name was Biron, a dissenting teacher of eminence; whose works are collected together, and published, under the terrible title of *The Pillars of Priestcraft Shaken.* The church of England, whose religion is here intended by the word *priestcraft*, never had a more willing adversary than this man; unless it were Gordon, the author of the Independent Whig; whose writings, plentifully dispersed there, contributed not a little to the revolt of America, by rendering the Americans more disaffected to the religion of the mother country.

So long as a connexion remained with the nonconforming readers of Mr. Hutchinson, it was expected by them, that all church differences would be laid aside, as matters of no signification; and that both parties would join hands against the common enemies of Christianity Things being thus disposed, an occurrence intervened, to which Mr. Horne, as it appears from some of his letters, imputed the breach which afterwards took place, and his own deliverance, in consequence of it, from all danger of fanatical infection.

Dr. Clayton, then bishop of Clogher in Ireland, in the year 1750, published his Essay on Spirit, with

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design to recommend the Arian doctrine, and to prepare the way for suitable alterations in the liturgy. The favourers of heresy are seldom found to be the enemies of schism: this author, therefore, to strengthen his party, distinguished himself as a warm friend to the cause of the sectaries; intimidating the church with the prospect of destruction, unless the safety of it were provided for by a timely compliance with the demands of its adversaries. This essay, being reported to come from a person of such eminence in the church, alarmed her friends and animated her enemies. It carried with it a show of learning, and some subtilty of argument: an answer to it was, therefore, expected and wished for.

It happened at this time that I was settled at Finedon in Northamptonshire, as curate to the reverend Sir John Dolben; which I have reason to remember as a most happy circumstance in the early part of my life. In this situation I was frequently visited by my friend and fellow-student Mr. Horne. He came to me, possessed with a desire of seeing an answer to this Essay on Spirit; and persuaded me to undertake it. All circumstances being favourable, no objection was made; and accordingly down we sat together for a whole month to the business. The house of my patron Sir John Dolben had an excellent library; a considerable part of which had descended

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from archbishop Dolben; and it was furnished with books in every branch of reading, as well ancient as modern, but particularly in divinity and ecclesiastical history. In a country parish, without such an advantage, our attempt had been wild and hopeless: but with it, we had no fear of being at a loss concerning any point of learning that might arise. What bishop Clayton (supposing him to be the author of an Essay on Spirit) had offered in favour of the non-conformists, obliged us to look into the controversy between them and the church, which as yet we had never considered; and to consult such historians as had given a faithful account of it. This inquiry brought many things to our view of which we had never heard; and contributed very much to confirm us in the profession to which we had been educated: but, at the same time, it raised in our minds some new suspicions against our non-conforming friends; and the occasion called upon us to say some things which it could not be very agreeable to them to hear, so long as they persisted in their separation. In every controversy, there will be some rough places, over which the tender-footed will not be able to pass without being hurt; and when this happens, they will probably lay upon others that fault which is to be found only in themselves. It happened as might be expected. When the Answer was published, great offence was taken; and they who had argued for us,

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as Christians, in a common cause, began now to show themselves as enemies to the church of England. They addressed themselves to us in such a strain, to the one by letter, to the other in conversation, as had no tendency to soften or conciliate; for it breathed nothing but contempt and defiance. It had, therefore, the good effect of obliging us to go on still farther in our inquiries, that we might be able to stand our ground. To this occurrence it was first owing, that Mr. Horne became so well learned in the controversy between the church and the sectaries, and was confirmed for life in his attachment to the church of England[z]. It was another happy circumstance,

[z] The following extract from a long letter will show how his mind was employed at the time when it was written: "I have "been reading some of the works of Dr. George Hickes against "the Romanists. He is a sound and acute reasoner, and differs "from Leslie in this, that whereas Leslie's method was to single "out one point which he calls the *jugulum causæ*, and stick to that; "Hickes follows them through all their objections, unravels their "sophistry, and confirms all he says with exact and elaborate "proofs. He shows the greatest knowledge of primitive antiquity, "of fathers, councils, and the constitution and discipline of the "church in the first and purest ages of it. This kind of learning "is of much greater value and consequence than many now ap-"prehend. What, next after the Bible, can demand a Christian's "attention before the history of the church, purchased by the "blood of Christ, founded by inspired apostles, and actuated by "a spirit of love and unity, which made a heaven upon earth "even in the midst of persecution, and enabled them to lay down

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that, in the issue, by persons of more impartiality, the Answer to the Essay on Spirit, on which we had bestowed so much labour, was very favourably received, especially in Ireland, where it was most wanted. The work was rendered more useful by the opportunity it gave us of explaining some abstruse articles in the learning of antiquity; particularly the Hermetic, Pythagorean, and Platonic Trinities; which the writer of the Essay had pressed into his service, to distract the minds of his readers, without pretending to know the sense of them. We had the advantage of the author in this subject, from having been permitted to look into some manuscript papers of a learned gentleman, who had spent several years of his life in studying the mysteries of the ancient Greek philosophy; which, at the bottom, always proved to be materialism. In this the speculations of Heathen philosophers naturally ended; and so do the speculations of those moderns who follow them in their ways of reasoning.

"their lives for the truth's sake? Much, I am sure, is done by "that cementing bond of the Spirit, which unites Christians to "their Head and to one another, and makes them consider them-"selves as members of the same body, that is, as a church, as a "fold of sheep, not as straggling individuals.—What I see of this "in a certain class of writers, determines me to look into that "affair." Such a man as this, so far advanced in the days of his youth, would pay but little regard to shallow reasonings and hasty language from the enemies of uniformity.

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From our frequent intercourse with the library above-mentioned, we had the good fortune to meet with the works of the reverend Charles Leslie, in two volumes folio, which may be considered as a library in themselves to any young student of the church of England; and no such person, who takes a fancy to what he there finds, can ever fall into Socinianism, fanaticism, popery, or any other of those more modern corruptions which infest this church and nation. Every treatise comprehended in that collection is incomparable in its way: and I shall never forget how Mr. Horne expressed his astonishment, when he had perused what Mr. Leslie calls *the History of Sin and Heresy;* which, from the hints that are found in the Scriptures, gives an account how they, sin and heresy, were generated among the angels before the beginning of the world: "It is," said he, "as if the "man had looked into heaven, to see what passed "there on occasion of Lucifer's rebellion."

In reading Mr. Leslie's Socinian controversy, he was highly amused with a curiosity which the author, by good fortune, though with great difficulty, had procured and presented to the public in an English translation from the Arabic. It is a letter addressed to the Morocco ambassador, by two of the Socinian fraternity in England, who called themselves *Two single Philosophers,* and proposed a religious com-

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prehension with the Turks; the said Socinians having discovered that the Turks and themselves were so nearly of one opinion, that very little was wanting on either side to unite them in the same communion. The present very learned bishop of Rochester, Dr. Horsley, lighted upon the same thing many years afterwards, and was so much struck with its singularity, that he has referred to it in his works, to show how naturally the religion of the Socinians ends in the enthusiasm of Mahomet.

The sight of Mr. Leslie's two theological folios prepared Mr. Horne for the reading such of his political works as should afterwards fall in his way: and it was not long before he met with a periodical paper, under the title of *The Rehearsals*, which the author had published in the time of queen Anne, when the infidels and dissenters were most busy; and had conceived strong hopes (as they said themselves) of destroying the established church. This paper boldly encountered all their arguments, dissected Sidney and Locke, confuted the republican principles, and exposed all the designs of the party. That party, however, had, at that time, interest enough to get the paper, which bore so hard upon them, suppressed by authority; but not till the writer had done the best of his work; which made him boast, notwithstanding what had happened, that he had sown those

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seeds of orthodoxy and loyalty in this kingdom, which *all the devils in hell would never be able to root out of it*. This singular work, then lately reprinted in six volumes (1750), fell into the hands of Mr. Horne at Oxford, and was examined with equal curiosity and attention. According to his own account, he had profited greatly by the reading of it; and the work which gave to one man of genius and discernment so much satisfaction, must have had its effect on many others; insomuch that it is highly probable, the loyalty found amongst us at this day, and by which the nation has of late been so happily preserved, may have grown up from some of the seeds then sown by Mr. Leslie: and I have some authority for what I say[a]. This I know, that the reading of that work begat in the mind of Mr. Horne an early and strict attention to those political differences, and the grounds of them, which have at sundry times agitated this country, and disturbed public affairs.

In the year when the *Jew-Bill* was depending, and after it had passed the house, he frequently employed himself in sending to an evening paper of the time certain communications, which were much noticed;

[a] No farther proof of this will be wanting to those intelligent persons who have read the learned Mr. Whitaker's Real Origin of Government, one of the greatest and best pieces the times have produced.

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while the author was totally unknown, except to some of his nearest acquaintance. By the favour of a great lady, it was my fortune (though then very young) to be at a table where some persons of the first quality were assembled; and I heard one of them[b] very earnest on the matter and style of some of these papers, of which I knew the secret history; and was not a little diverted when I heard what passed about them. To the author of those papers the *Jew-Bill* gave much offence, and the *Marriage-Bill* not much less. He was highly gratified by the part taken in that perilous business by the reverend William Romaine, who opposed the *Considerations* dispersed about the kingdom in defence of the Jew-Bill, with a degree of spirit and success, which reminded us of Swift's opposition to Wood's halfpence in his Drapier's Letters.

Mr. Horne having entered upon his first Hebrew studies, not without an ardent piety, he was ready to lay hold of every thing that might advance him in the knowledge and practice of the Christian life. He accordingly made himself well acquainted with the serious practical writings of the reverend William Law, which, I believe, were first recommended to him by Mr. Hamilton, afterwards archdeacon of Ra-

[b] Lord Temple.

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phoe in Ireland, or by the reverend doctor Patten of Corpus Christi College. He conformed himself in many respects to the strictness of Mr. Law's rules of devotion; but without any danger of falling, as so many did, after Mr. Law's example, into the stupendous reveries of Jacob Behmen, the German theosophist. From this he was effectually secured by his attachment to the doctrines and forms of the primitive church, in which he was well grounded by the writings of Leslie, and also of the primitive fathers, some of which had become familiar to him, and very highly esteemed. But being sensible how easy it was for many of those who took their piety from Mr. Law to take his errors along with it, he drew up a very useful paper, for the security of such persons as might not have judgement enough to distinguish properly, under the title of *Cautions to the Readers of Mr. Law*[c]: and excellent they are for the purpose intended; they show the goodness of his heart and the soundness of his judgement.

Some worthy ladies, who were in the habit of reading Mr. Law, had from thence filled their heads with several of the wild notions of Jacob Behmen, and were zealous in making proselytes. A lady of fashion in Ireland, of the first rate for beauty, elegance, and

[c] This paper is given in the Appendix.

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accomplishment, was going apace into this way, at the instance of a proselyting acquaintance. Her situation was known and lamented; and it was earnestly wished that somebody would undertake to open her eyes before she was too far gone. Mr. Horne, though much interested in the success of such an attempt, did not take the office upon himself, but committed it to a friend; and the paper produced the desired effect.

When the writings of Leslie, or Law, or Hutchinson were before Mr. Horne, he used them with judgement and moderation, to qualify and temper each other; he took what was excellent from all, without admitting what was exceptionable from any. To his academical Greek and Latin he had added a familiar acquaintance with the Hebrew; and having found his way to the Christian fathers, I consider him now as a person furnished with every light, and secured from every danger which could possibly occur to him as a member of the church of England; and consequently well prepared for any service which the times might require of him. In English divinity he had also greatly improved himself by the writings of Dr. Jackson and Dr. Jeremy Taylor; from the latter of which, I suppose him to have derived much of that mildness and devotion for which he was after-

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wards so conspicuous[d]. The former, Dr. Jackson, is a magazine of theological learning, every where penned with great elegance and dignity, so that his style is a pattern of perfection. His writings, once thought inestimable by every body but the Calvinists, had been greatly neglected, and would probably have continued so, but for the praises bestowed upon them by the celebrated Mr. Merrick of Trinity College in Oxford, who brought them once more into repute with many learned readers. The early extracts of Mr. Horne, which are now remaining, show how much information he derived from this excellent writer; who deserves to be numbered with the English fathers of the church. That there cannot be in the church of England a useful scholar unless he is precise in following the same track of learning, I will not presume to say: but this I shall always think, that if we are ever to see another Mr. Horne, a commentator so learned, a preacher so evangelical, a

[d] From many passages which might be produced from his private letters and his printed works, no English writer seems to have taken his fancy, and fallen in so exactly with his own disposition, as Dr. Taylor; first in his Life of Christ, then in his Ductor Dubitantium, or Rule of Conscience, and afterwards in his Rule and Exercise of Holy Dying, which he calls a Golden Tract, and the author of it, the inimitable bishop Jeremy Taylor. See his Commentary on Psalm cxix. v. 71.

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writer so accomplished, a Christian so exemplary, he must come out of the same school.

With his mind thus furnished, the time drew near when he was to take holy orders. This was a serious affair to him; and he entered upon it, as every candidate ought to do, with a resolution to apply the studies he had followed to the practice of his ministry, and, above all the rest, his study of the Holy Scripture. Soon after he had been ordained, on Trinity Sunday, 1753, by the bishop of Oxford, he related the circumstance by letter to an intimate friend, not without adding the following petition, which is well worth preserving: "May he, who ordered Peter "three times to feed his lambs, give me grace, knowledge, and skill, to watch and attend to the flock "which he purchased upon the cross, and to give "rest to those who are under the burden of sin or "sorrow! It hath pleased God to call me to the "ministry in very troublesome times indeed; when a "lion and a bear have broken into the fold, and are "making havoc among the sheep. With a firm, "though humble confidence, do I purpose to go forth; "not in my own strength, but in the strength of the "Lord God; and may he prosper the work of my "hands!" He came to me, then resident upon the curacy of Finedon in Northamptonshire, to preach his first sermon; to which, as it might be expected,

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I listened with no small attention, under an assurance that his doctrine would be good, and that he was capable of adorning it to a high degree with beautiful language and a graceful delivery. The discourse he then preached, though excellent in its kind, is not printed among his other works. Scrupulous critics, he thought, might be of opinion that he had given too great scope to his imagination, and that the text, in the sense he took it, was not a foundation solid enough to build so much upon. This was his sentiment when his judgement was more mature; and he seems to me to have judged rightly. Yet the discourse was admirable in respect of its composition and its moral tendency. Give me an audience of well disposed Christians, among whom there are no dry moralists, no fastidious critics, and I would stake my life upon the hazard of pleasing them all by the preaching of that sermon. With farther preparation, and a little more experience, he preached in a more public pulpit, before one of the largest and most polite congregations at London. The preacher, whose place he supplied, but who attended in the church on purpose to hear him, was so much affected by what he had heard, and the manner in which it was delivered, that when he visited me shortly after in the country, he was so full of this sermon, that he gave me the matter and the method of it by heart; pronouncing at the end of it, what a writer of his life

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ought never to forget, that——"George Horne was, "without exception, the best preacher in England;" which testimony was the more valuable, because it came from a person who had, with many people, the reputation of being such himself. This sermon is preserved; and if the reader should be a judge, and will take the pains to examine it, he will think it merits what is here said of it. The subject is the second advent of Christ to judgement. The text is from Rev. i. 7. *Behold he cometh with clouds, and every eye shall see him, and they also which pierced him; and all kindreds of the earth shall wail because of him. Even so. Amen.*

Besides his talent for preaching, which from the beginning promised (and has now produced) great things; Mr. Horne had obtained so high a character at Oxford for his humanity, condescension, and piety, that his reputation came to the ears of a criminal in the Castle, under sentence of death for one of the many highway robberies he had committed. The name of this man was Dumas; he was an Irishman by birth; and his appearance and address had so much of the gentleman, that he was a person of the first rank in his profession. This man, having heard of Mr. Horne as a person remarkable for his sense and goodness, requested the favour of his attendance; to which, on a principle of conscience, he consented;

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though the office was such as would probably put the tenderness of his mind to a very severe trial. And so it proved in the event; his health being considerably affected for some time afterwards. I do not find among his papers any minutes of this affair preserved in writing[e]: and though he gave me a large account of it, to which I could not but listen with great attention, I cannot recollect so much of it as I wish to do, at this distance of time. This I know, that he used to think anxiously with himself, day and night, in what manner he should address this unhappy man, and what kind of spiritual counsel would be most likely to succeed with him; for he found him, though ready and sensible enough in all common things, deplorably destitute of all religious knowledge. To the best of my remembrance he always chose to be quite alone with him when he attended; and, by repeated applications and constant prayer, recommended by his mild and engaging manner, thought he had made some considerable impression upon his mind. In the last conference before his execution, he thanked Mr. Horne very heartily for his goodness to him, and used these very remarkable words: "Sir, you may per-
"haps wonder at what I am about to tell you; but,
"I do assure you, I feel at this moment no more
"sense of fear, than I should do if I were going a

[e] But the prayers he composed for the occasion are in one of his MSS.

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"common journey." To this Mr. Horne answered, that he was indeed very much surprised; but he hoped it was upon a right principle. And so let us hope; though the criminal was scarcely explicit enough to give due satisfaction, whether this indifference proceeded from Christian hope or constitutional hardness. The conversation between the ordinary and the prisoner the evening before he suffered (as Mr. Horne related it, who was present at the interview), consisted chiefly in an exact description of all the particulars of the ceremonial which the prisoner was to go through in the way to his death; and of course had very little either of comfort or instruction in it. The feelings of that gentleman, who had attended the executions for several years, were very different from those of his assistant; and he spoke of the approaching execution with as little emotion, as if Mr. Dumas had taken a place for the next morning in an Oxford coach. He even amused himself with telling them the story of another unhappy criminal, who had nothing of the fortitude of Mr. Dumas; a person of the law, put to death for forgery, whose heart had failed him at the time of his execution: "There was poor *Paul*," said he, "we could "not make him rise in the morning—he would not "get up—I thought we should never have got him "hanged that day," &c. Such is the effect of custom and habit upon some minds

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Thus was Mr. Horne initiated early into the most difficult duty of the pastoral charge, the visitation of the sick and dying: a work of extreme charity; but for which all men are not equally fit; some, because they have too little tenderness; others, because they have too much. It is a blessing that there are many helps and directions for those who wish to improve themselves. The office in the liturgy is excellent in its kind, but it doth not come up to all cases. Among the posthumous papers of bishop Horne I find an inestimable manuscript, which it is probable he might begin to compile for his own use about this time, and partly for the occasion of which I have been speaking. He was by no means unacquainted with the matter and the language of prayer; having shown to me, as we were upon a walk one summer's evening in the country, when he was a very young man, that precious composition of bishop Andrews, the first copy of which occurred to him in the library of Magdalen College; on which he set so great a value during the rest of his life, that, while he was dean of Canterbury, he published, after the example of the excellent dean Stanhope, his predecessor, a handsome English edition of it. The original is in Greek and Latin; and it happened some time after Mr. Horne had first brought the work into request, that a great number of copies of the Greek and Latin edition were discovered in a warehouse at Oxford, where

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they had lain undisturbed in sheets for many years. In the copy published after dean Stanhope's form, the Manual for the Sick, though the best thing extant upon its subject, is wholly omitted: but in the posthumous manuscript I speak of, the whole is put together, with improvements by the compiler; and I wish all the parochial clergy in the nation were possessed of it.

We are now coming to a more busy period of Mr. Horne's life, the year 1756, when he was called upon to be an apologist for himself and some of his friends, against the attack of a literary adversary.

In the controversy about Hebrew names, and their doubtful interpretations, in which the learned Dr. Sharp of Durham was prevailed upon (as it is reported, much against his will) to engage, Mr. Horne never interfered; as being of opinion that, if all that part of Mr. Hutchinson's system were left to its fate, the most useful and valuable parts of it would still remain, with their evidences from the Scripture, the natural world, and the testimony of sacred and profane antiquity. He was likewise of opinion, that where *words* are the subject, words may be multiplied without end; and the witnesses of the dispute, at least the majority of them, having no competent knowledge of so uncommon a subject, would be sure

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to go as fashion and the current of the times should direct. That a zealous reader of the Hebrew, captivated by the curiosity of its etymologies, should pursue them beyond the bounds of prudence, is not to be wondered at. Many Hebrew etymologies are so well founded, and throw so much light on the learning of antiquity and the origin of languages, that no man can be a complete philologist without a proper knowledge of them. The learned well know how useful Mr. Bryant has endeavoured to make himself of late years by following them: and yet, it must be confessed that, with all his learning, he has many fancies and peculiarities of his own, which he would find it difficult to maintain. If Mr. Hutchinson and his followers have been sometimes visionary in their criticisms, and carried things too far, it does not appear that the worst of their interpretations are so bad as those of some learned critics in the last century, who, from the allowed primævity of their favourite language, applied it without discretion to every thing. All the names in Homer's Iliad and Odyssey were hebraized, and all his fables were derived from some history or other in the Bible; and this to such a degree as was utterly improbable, and even childish and ridiculous[f]. Such are the weaknesses to which

[f] If the curious reader can meet with a book under the title of Ομηρος Εβραιζων, he will see this plan of deriving all things from

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great scholars are subject, in common with other men; sometimes for want of light, and sometimes for want of discretion: and the greatest scholars of this age are not without them. Dr. Horne, I have reason to think, did so much justice to the criticisms of Dr. Sharp as to read them carefully; which is more than I dare say of myself; and I may plead in my behalf the example of my learned and respectable friend Granville Sharp, esq. the son of the archdeacon; who very ingenuously owned to me, that he had never read his father's books in the Hutchinsonian controversy; perhaps because he is as little inclined to logomachy as I am. However, I have seen enough to discover, from the general tenour of them, that it seems to have been the design of that learned author to raise difficulties, and throw things into the shade; in which he has apparently succeeded. When I look into a writer of the Hutchinsonian persuasion, though I may suspect his criticisms and dislike his manner, I am animated by his zeal, and generally learn something useful; but when I look into the criticisms of Dr. Sharp, I learn nothing: I feel cold and dissatisfied with all languages and all science; as if the Scripture itself were out of tune, and divinity

the Hebrew carried to extremity. He may also find other examples, but not so extravagant, in Gale's Court of the Gentiles.

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a mere dispute. It is therefore my persuasion, that his writings have done little service to theology or philology, but that they have operated rather as a discouragement; for who will labour, if there be no prospect of coming to any determination one way or the other? That I am not taking a part against Dr. Sharp, but that Dr. Sharp did in this respect take a part against himself, is evident from his own words; which do plainly declare, that his object in writing against the followers of Hutchinson was, to "prove "the uncertainty of something affirmed to be cer-"tain." I know of some who took the contrary part, endeavouring to prove "the certainty of some-"thing affirmed to be uncertain;" and I think they were more hopefully employed; for where uncertainty is the prize, what encouragement is there to strive for it? Mr. Horne, who knew the value of his time, had no inclination to waste any of it in this endless chase of verbal criticism; and I have reason to think that, if there was any study in particular to which he took a complete aversion, it was the Hutchinsonian controversy about a few Hebrew words[g].

[g] I have here allowed more than I can strictly justify: and, by so doing, I have given advantage to some, and offence to others: I beg therefore to be rightly understood. In respect to Dr. Sharp, Mr. Horne was certainly of opinion, that the doctor had left the more useful and valuable parts of Mr. Hutchinson's system un-

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Another dispute soon arose, after that of Dr. Sharp, which was of much greater concern; and so Mr. Horne thought, from the part he took in it. How he acquitted himself, the reader must judge when he has heard the particulars.

With many young scholars in the University of Oxford, the principles of Mr. Hutchinson began to be in such esteem, that some member of the University, who was in the opposite interest, or had no fancy to that way, made a very severe attack upon them in an anonymous pamphlet, entitled, *A Word to the Hutchinsonians;* and Mr. Horne, being personally struck at, as the principal object of the author's animadversions, was obliged to take up the pen in defence of himself and his friends. The public in general, and Mr. Horne in particular, by some very broad hints, gave the thing to Mr. Kennicott of Exeter College, a man of parts, and a clear agreeable writer, who had very justly acquired some fame for his skill in the Hebrew language. His two Dissertations, one on the Tree of Life, and the other on the

touched; so I myself have thought, and been assured from that day to this; and I believe the reader will himself be of the same opinion, if he duly considers the contents of my *Preface*. Whatever dislike Mr. Horne might express toward the verbal disputes of that time, no man could set a greater value than he did on Hebrew learning discreetly followed and applied.

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Sacrifices of Cain and Abel, were in many hands, and so well approved, that some farther and better fruit of his studies might reasonably be expected. As to the author of this anonymous pamphlet, I can affirm nothing positively from my own knowledge: I can only relate what was told me by Dr. Golding of New College, who was afterwards warden of Winchester. From this gentleman I heard what had happened to himself in regard to the publication above-mentioned, and what his own sentiments were. Soon after it appeared, Mr. Kennicott accosted him in a bookseller's shop, "Dr. Golding, I give you joy on being the au-"thor of a very ingenious pamphlet, called A Word "to the Hutchinsonians."—"Indeed," said Dr. Golding, "I was not the author of it; but I believe "you know who was." When an answer had appeared, with the name of Mr. Horne to it, Dr. Golding meeting Mr. Kennicott in the street, said, "Well, "Mr. Kennicott, and who is the author of the Word "to the Hutchinsonians *now*?" Which question was only answered by a laugh. The Dr. Golding, of whom I am speaking, had been a preacher much approved in the pulpit of the university, and had contended with some zeal for the principles of Hutchinson; but had now the reputation of having forsaken them all; which report might possibly give occasion to Mr. Kennicott's compliment, it being not improbable, that a person who could forsake them would make

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it his next step (as Dr. Dodd afterwards did) to write against them. He had been an intimate friend to the above-mentioned Mr. Watson of University College, who had recommended him to travel as a tutor with the earl of Dartmouth and Mr. North, afterwards lord North and lord Guilford, with whom he spent some time abroad. He was undoubtedly a man of learning and ability; but being under the repute of having renounced some principles he had once received, I was very desirous to know how that matter might be: and Dr. Golding, at my request, was so obliging as to do me the honour of a visit, while I lived at a private house in Oxford. I told him plainly, that there were some opinions of Hutchinson in natural philosophy, which, when properly distinguished, did appear to me to be true, and as such, worth recommending to the world: and that, as I had some intention of taking the office upon myself, I should esteem it as a great favour, if he, being a person of more years and experience, would communicate to me fairly those objections which had taken effect upon his own mind; that if I should be staggered with them, my design might be laid aside. The doctor was full of pleasantry and good humour: gave me the whole story about the pamphlet, as above related, and spoke with great respect of Mr. Horne: but as to the particular object of my inquiry, his phi-

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losophical *reasons*, I could not succeed in drawing any one of them out of him, and am to this hour in the dark upon the subject. I shall not, therefore, indulge myself in speculations and conjectures, for which I have no authority; but only remark in general, what all men of discernment know to be true, that, as a man's opinions have an influence upon his expectations in this world, so his expectations in this world may have an influence upon his opinions. Hoping that I shall be pardoned for a small digression, not quite foreign to the subject in hand, I return now to Mr. Horne and his Apology[h], of which I shall give a short view; but it is a work which cannot without injury be abridged; as comprehending a great variety of subjects in a small compass.

The temper of it appears in the first page. The excellent Hooker had replied to a petulant adversary in the following very significant words: "Your next "argument consists of railing and reasons. To your "railing I say nothing: to your reasons I say what "follows." "This sentence," says the apologist, I "am obliged to adopt, as the rule of my own con-

[h] The title is—"An Apology for certain Gentlemen in the "University of Oxford, aspersed in a late anonymous Pamphlet," &c. It is reprinted, with a new preface, in the fourth volume of the present edition.

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"duct; the author I am now concerned with having "mixed with his arguments a great deal of bitter-"ness and abuse, which must do as little credit to "himself as service to his cause. He is in full ex-"pectation of being heartily abused in return: "but I have no occasion for that sort of artillery; "and have learned besides, that *the wrath of man* "*worketh not the righteousness of God.* There-"fore, in the words of the excellent Hooker, *to his* "*railing I say nothing: to his reasons I say what* "*follows.*"

To the charge of being a Hutchinsonian, a name so invidiously applied, as a sectarian appellation, to himself and other readers of Hutchinson's writings, he answers, that, as Christians, they acknowledge no Master but one, that is Christ: that they were members only of The Church: and that, as all their reading had not formed them into a sect, they ought not to have a mark set upon them. "Is it not hard "measure," says he, "that when a clergyman only "preaches the doctrines and enforces the duties of "Christianity from the Scriptures, his character shall "be blasted, and himself rendered odious by the "force of a name, which, in such cases, always "signifies what the imposers please to mean, and "the people to hate? There are many names of "this kind now in vogue. If a man preaches Christ,

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"that he is the end of the law, and the fulness of "the Gospel—'You need not mind him; he is a "Hutchinsonian.' If he mentions the assistance and "direction of the Holy Spirit, with the necessity of "prayer, mortification, and the taking up of the cross "—'O, he is a Methodist!' If he talks of the divine "right of episcopacy, with a word concerning the "danger of schism—'Just going over to Popery!' "And if he preaches obedience to king George— "'You may depend upon it, he is a Pretender's "man.' Many things may be ridiculed under their "false titles, which it would not be so decent to laugh "at under their true ones."

As to their being a sect or combination of separatists from the church of England Christians, "We "do," says he, "most sincerely disavow the name "and the thing. In the communion of the church "of England we intend to die. To every zealous "friend and promoter of the interest of Christianity, "the Scriptures, and the church, we are ready cheer- "fully to give the right hand of fellowship, whether "he be a reader of Mr. Hutchinson *or not*," &c. "They tell men," said their accuser, "that they, and "they only, are the servants of the most high God, "who show forth the way of salvation:"—"they la- "bour to discredit all other preachers." "By no "means," says the answerer; "they labour to dis-

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"credit all false doctrines, preached by many who "SHOULD preach the Gospel. It is the complaint "of hundreds of serious and pious Christians, who "never read or heard of Mr. Hutchinson, that there "is at present a lamentable falling off from the OLD "way of preaching and expounding the word of "God. And, if there be such a defection from the "primitive manner of preaching, the proper place "wherein to speak of it is a university, where "preachers are educated. If offence should be "taken at this, I can only say, that if any one will "tell me how truth may be spoken, in such cases as "these, without offending *some*, I will spare no la-"bour to learn the art of it."

If any person wishes to know all the particular charges brought forward by this author, and how they are answered, he will find the pamphlet at large a very curious piece, and to that I would refer him: but some of these answers carry so much instruction, that I cannot refrain from extracting a few of them. To the charge of their insulting and trampling upon reason, under pretence of glorifying revelation, Mr. Horne answers: "The abuse, not the "use of reason, is what we argue against. Reason, "we say, was made to learn, not to teach. What the "eye is to the body, reason or understanding is to "the soul; as saith the apostle, Eph. i. 18, having the "eyes of your understanding enlightened. The eye

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"is framed in such a manner as to be capable of see-
"ing; reason in such a manner as to be capable of
"knowing. But the eye, though ever so good, cannot
"see without light; reason, though ever so perfect,
"cannot know without instruction. Therefore the
"phrase, light of reason, is improper; because it is
"as absurd to make reason its own informer, as to
"make the eye the source of its own light, whereas
"reason can be no more than the organ which re-
"ceives instruction, as the eye admits the light of
"heaven. A man may as well take a view of things
"upon earth in a dark night by the light of his own
"eye, as discover the things of heaven, during the
"night of nature, by the light of his own reason,"
&c.

To another similar objection, often made against them, that they decry natural religion, it is answered, "To be sure we do; because, at the best, it is a re-
"ligion without the knowledge of the true God, or
"the hope of salvation; which is Deism: and it is a
"matter of fact, that from Adam to this day, there
"never was, or could be, a man left to himself, to
"make a religion of nature. It is, we know, a re-
"ceived notion, that man, by a due and proper use
"of his reasoning faculties, may do great things:
"and so, by a due and proper use of the organs of
"vision, he may know much of the objects around
"him. But still, the pinching question returns: Is

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"it not light that enables him to make a due and "proper use of the one, and instruction of the other? "Show us the eye that sees without light, and the "understanding that reasons upon religion without "instruction, and we will allow they both do it by "the light of nature. Till then, let us hear no more "of natural religion. And let me, on the subjects "of reason and nature, recommend two books: the "first, *Mr. Leslie's short and easy Method with the "Deists;* where the debate between them and the "Christians upon the evidence of revelation is brought "to a single point, and their cause overthrown for "ever. This most excellent piece, with the other "tracts of the same author usually bound with it, "have, I thank God, entirely removed every doubt "from my mind: and, in my poor opinion, they "render the metaphysical performances upon the "subject entirely useless. The second book I would "recommend is *Dr. Ellis's Knowledge of Divine "Things from Revelation, not from Reason or Na-"ture.* In this book natural religion is fairly de-"molished."

Mr. Horne and his friends were farther charged with "a great contempt for learning." "But "that," says he, "depends upon the nature and "kind of the learning. Because sometimes a man is "called a learned man, who, after a course of seve-

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"ral years' hard study, can tell you, within a trifle, "how many degrees of the non-entity of nothing "must be annihilated, before it comes to be some-"thing. See King's Origin of Evil, ch. iii. p. 129, "with the note. That such kind of learning as that "book is filled with, and the present age is much "given to admire, has done no service to the cause "of truth, but on the contrary that it has done infi-"nite disservice, and almost reduced us from the "unity of Christian faith to the wrangling of philo-"sophic scepticism, is the opinion of many besides "ourselves, and too surely founded on fatal experi-"ence."—"As to those who are engaged in the "study of useful arts and sciences, languages, his-"tory, antiquities, physics, &c. &c. with a view to "make them handmaids to divine knowledge; we "honour their employment, we desire to emulate "their industry, and most sincerely wish them good "luck in the name of the Lord." The metaphysical system alluded to above was a book in great request at Cambridge, between the years 1740 and 1750; and was extolled by some young men who studied it, as a grand repository of human wisdom. The notes were written by Dr. Edmund Law, afterwards bishop of Carlisle. Having heard so high a character of it, I once sat down to read it, with a prejudice in its favour. I afterwards showed it Mr. Horne: and, when he had considered it, we

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could not but lament in secret, what he at length complained of in public, that a work so unfounded and so unprofitable should have engaged the attention, and excited the admiration, of scholars intended for the preaching of the Gospel. The account here given of it has something of the caricature; but the leading principle of the book is in substance as the apologist has described it.

Whoever the author of the pamphlet was, he seems to have entered upon his work with a persuasion, that the gentlemen of Oxford, to whom he gives the name of Hutchinsonians, were in such disesteem with the world, so little known by some, and so much disliked by others, that any bold attack upon their characters would be sufficient to run them down: and imagining that his book must have that effect, he foretells them how they must submit, in consequence of it, to "de-"scend and sink into the deepest humiliation," &c. This is not criticism, but unmerciful outrage; and the author has so much of it, that the apologist, having collected it together, concludes with a very pathetic remonstrance: "These, sir, are *hard speeches* against "men, of whom, their enemies themselves, being "judges, must own, that they are found in the faith, "steady to the church, and regular in their duties— "Upon an impartial survey of all that has been said "or written against us—I must declare, that *neither*

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" *against the law, neither against the temple, neither* " *against Cæsar*, is it proved that we have *offended* " *any thing at all*," &c. &c.

The reader may perhaps observe upon what I have presented to him, and he would see it more plainly, if he were to read the whole book, as I would advise him to do, that the dispute relates chiefly to the foundations of religion. Of Mr. Hutchinson we hear but little; his name was the match that gave fire to the train: but the question seems really to have been this; whether Christianity, in the truth and spirit of it, ought to be preserved; or whether a spiritless thing, called by the name of Christianity, would answer the purpose better: in other words, whether the religion of man's philosophy, or the religion of God's Revelation, should prevail. If this was the question, a more important one was never agitated since the beginning of the reformation; and every true Christian hath an interest in the issue of it. The temper with which Mr. Horne conducted himself, though under very great provocation, is very much to be admired. There never was a piece of invective more and completely taken down than in the Apology; the matter of it is both instructive and curious: several points of divinity, more than my short abstract would admit, are truly and clearly stated: and as to the characters of the writer himself and his friends, we

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see the crimes of which they were accused, and the defence they were able to make; of which defence those persons could form no judgement, who had taken their opinion of the parties from the *Reviews* and other disaffected publications of the time; unless they were wise enough to collect by inference, that where bad things were so much applauded, that which was dispraised and outraged must have some good in it. As to myself, I freely confess, I am to this hour delighted and edified by that Apology; and, after so many years, I see no reason to depart from any one of its doctrines; but should be thankful to God, if all the young clergy of this church were almost and altogether such as Mr. Horne was when he wrote it; and I heartily rejoice that it is now republished, that they may have an opportunity of reading it. And I would advise, if it were possible, they should see what the learned Dr. Patten wrote in the same year; who was author of another Apology; which, with its defence against the reverend Mr. Ralph Heathcote, displays the meekness of great learning against the vain blusterings of great assurance[1]: and, to show how the Reviews of this country impose upon the ignorant and the credulous, Mr. Heathcote was highly commended, and the character of Dr. Patten was

[1] What David Hume calls the illiberal petulance, arrogance, and scurrility of the Warburtonian school. See his Life, p. 21.

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taken from the representation of his adversary, without reading his book [k].

But I must now proceed to another cause, which made more noise in the world, and is in itself of such importance that it ought never to be forgotten.

After his Apology, Mr. Horne took a part in the controversy with Mr. Kennicott on the text of the Hebrew Bible[l]; in which he and his friends so deeply interested themselves, on a principle of conscience as well as of literary evidence, that it is impossible for me to proceed in a task I have undertaken, without giving a plain and impartial account of what passed upon that occasion; and it will afford me an opportunity of bringing to light an extraordinary character of whom the world never heard.

Mr. Kennicott having distinguished himself as a person learned in the Hebrew; a proposal was set on

[k] Vestra solum legitis, vestra amatis: cæteros, causâ incognitâ, condemnatis. See the Crit. Rev. for April 1756. In the year 1759, Dr. Patten preached another sermon before the university, which he printed. In this the subject of his two former pieces is continued, and the argument carried on farther, and well supported.

[l] In a Pamphlet published in 1760, entitled, A View of Mr. Kennicott's Method of correcting the Hebrew Text, &c.

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foot by himself and his friends for collating the text of the Hebrew Bible with such manuscripts as could *now* be procured; in order to reform the text, and prepare it for a new translation to be made from it into the English language. Mr. Kennicott explained at large the nature of this design, and attempted to prove the necessity of such a measure, in some learned dissertations, on the state of the printed Hebrew Bibles. The design came at length to maturity; Mr. Kennicott himself was appointed the sole conductor of it; and such powerful interest was made in its behalf, that persons of the first honour and eminence supported it by an annual subscription to a very great amount. Manuscripts were collected from all parts of the world; and a company of collators were employed under the eye of Mr. Kennicott at Oxford; who gave an annual account, attested by Dr. Hunt the Hebrew professor, of the state of the collation: The subscription was continued, and the work went on for several years. A new Hebrew Bible was at length printed in folio; a copy of the first volume of which came to the library of the Sorbonne, while I was at Paris in the year 1776, and was shown to me by Mr. Asseline, the Hebrew professor of that time[m].

[m] After the revolution of 1789, this gentleman was made bishop of Bologne by the king; but by reason of the increasing troubles, he went to Brussels, and afterwards into Germany. He is universally spoken of as a person of great worth and learning.

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Far be it from me to speak with disrespect of an undertaking which had the encouragement of so many great, so many good, and so many learned persons; who must be supposed to have acted with the best intentiou, in consequence of such reports as were laid before them; for many of them certainly had no judgement of their own upon the subject. But Mr. Horne, and some other readers of Hebrew, never approved of the design from the beginning; and Dr. Rutherforth of Cambridge, a man of no small erudition, wrote professedly, and with some asperity, against it; or, at least, against the way in which he thought it would be executed. Some of the considerations they went upon were these following:

1. That the design was dangerous, and had a bad aspect. A new translation of the Bible into English had been strenuously recommended some years before by suspected persons with an ill intention[n]. That such persons, being not well affected to the church of

[n] It appears from a Life of Dr. Sykes, p. 334, that the Socinians had great hopes from a new English version of the Bible, by which *all our present learned illustrations of the SS. were to be superseded*—all things were to become new—*the disciples were to become one fold*, and the *absolute unity of the peerless majesty of God was to be maintained by the whole community of Christians.*—Socinianism alone was to introduce paradise and the millennium. The Socinians of Poland had a translation made, but it did not answer their purpose. See Mosheim's Hist. of Socinianism.

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England or its doctrines, would probably interfere with all their heart and interest, to turn the design to their own purposes. For it was evident, by the intention of Dr. Kennicott at first, that there should be both a new Hebrew text and a new English version: and I am rather of opinion that Mr. Horne and his friends, by their remonstrances, however apparently unnoticed, might have some little share of merit in preventing it.

2. It hurt and alarmed them, to see a learned gentleman plead and argue, as if he had a victory to obtain by proving the corruption of the Hebrew text, and it were the game he was hunting after; for this did not look as if the glory of God was the object in view, but rather his own emolument as a collator—*οπου το συμφερον, εκει το ευσεβες.*

3. They were of opinion that the attempt was superfluous; because the exactness of the Masoretical Jews had guarded and secured the text of their Bible in such a manner, that no other book in the world had ever been so guarded and secured: that, therefore, there could not be room for any great alarm upon the subject.

4. That cardinal Ximenes and his assistants, about two hundred years before, had carefully col-

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lated the Hebrew text with manuscripts, older and better than were now to be met with in the world; and had exhibited a printed Hebrew text, as perfect as could be expected or need be desired: because, by Mr. Kennicott's own confession, no such errors occurred in the text as affected any point of doctrine; the various readings being chiefly to be found in dates and numbers, which are of less importance and more uncertain notation. That, therefore, what cardinal Ximenes had done in a better manner, and with greater advantages, would now be done with more difficulty, and probably to less effect.

5. They apprehended that the dispute about the Hebrew text, the Samaritan Pentateuch, &c. had been sufficiently agitated and judiciously stated by Carpzov of Leipsic, in his writings against Whiston; so far at least as to show, that no great things were to be expected from any adventurer who should afterwards take the same ground. Carpzov's book was thought so useful and satisfactory, that Moses Marcus, a converted Jew, had translated it into English.

6. A consideration which had great weight with Mr. Horne, was that of the probable consequences of an undertaking so conducted as this was likely to

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be. Unbelievers, sceptics, and heretics, of this country, who had affected superior learning, had always been busy in finding imaginary corruptions in the text of Scripture: and would in future be more bold and busy than ever; as the work of confounding the text by unsound criticism would be carried on with the sanction of public authority, and the Bible left open to the experiments of evil-minded critics and cavillers. For besides the collating of manuscripts, the collator, in his Dissertations, had opened three other fountains of criticism, by which the waters of the sanctuary were to be healed; the ancient versions, the Samaritan Pentateuch, and sound criticism. Having considered these in their order, Mr. Horne sets before his readers above twenty instances from Mr. Kennicott's own books, as a specimen of his manner of proceeding; to show "what an inundation of licentious criticism "was breaking in upon the sacred text." These instances are such as fully justify his reflections; which the reader may find at p. 12, &c. of his View of Mr. Kennicott's Method, &c.

Such were the considerations on which Mr. Horne and his friends opposed Mr. Kennicott's undertaking; and, it is hoped, nothing has appeared to their disadvantage. In the progress of the controversy some other considerations arose, which served to

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confirm them in the part they had taken. They observed that Mr. Kennicott changed ground; first urging the necessity of a *new text* for the purpose of a new English version, and afterwards giving it up without assigning his reasons. Another fact arose, which was palpably contrary to his own principles. When the design was to come forward, he had objected to the labours of cardinal Ximenes, as being ineffective, because he admitted manuscripts furnished by Jews: but, when the work was to be carried on, he himself made Jews his agents to collect manuscripts for him in foreign parts, and admitted them, so far as we know, without reserve: and with this remarkable difference, that the Jews of the cardinal were turned Christians, whereas the Jews of Mr. Kennicott were still in their unbelief—except one; and he was of a character so extraordinary, that the reader cannot be displeased if I give some account of him; without which, so great a curiosity would, in all probability, be lost to the world. While the work of collation was going forward, it so happened, that Mr. Kennicott and his work, and Mr. Horne, and some of the friends to both, fell into difficulty and danger, from a man whose name was Dumay; a person who, having been encouraged upon benevolent motives in the beginning, proved in the issue to be not much better than the Dumas who had been attended in the castle at Oxford, and of whom it is

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still uncertain whether he did not come to the same untimely end. It was my fortune to be the first person in the university of Oxford that took notice of him, and the last that received any intelligence about him after he left this country; and it is doubtful to me whether any body is better acquainted with his character and history than myself. He was a French Jew, born upon the borders of Lorrain, and had received such an education as enabled him to understand Hebrew, and to write it with consummate excellence. He could turn his hand to drawing, and any other work of art; he had the ingratiating address of a Frenchman, with an appearance of sincerity, but with the unprincipled mind of a Jew; so that there was no depending upon him. Before he was twenty years of age, he appeared at Oxford as a petty Jew-merchant, whose whole stock consisted of a few seals, pencils, and other trinkets. His civility drew my attention, and I took him to my chambers, to inquire what he had learned. I soon found his qualifications considerable, and, for his excellence in writing Hebrew, set him to work, with design to preserve his performances as curiosities; and I have several of them by me at this time. His ingenuity soon procured him more friends, of whom Mr. Horne was one of the most considerable, by means of which he gained a moderate livelihood; and some pains were taken with him occasionally, with the hope of bringing over

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a person of so much Jewish knowledge to some sense of Christianity. After he had led this sort of life for some time, he returned to visit his relations in France; having first prevailed on me to write him a testimonial of his late behaviour, to procure him a favourable reception; from which it seems probable, that he had left his friends in consequence of some misdemeanor. While he was abroad he turned Christian, and received baptism from a priest of the church of Rome, under the name of Ignatius. Then he went into the army of the king of France; promoted desertion among his comrades, quarrelled with his officer, and ran him through the body, but without killing him. Just at this juncture, the army in which he served came to an engagement with prince Ferdinand, and he was taken prisoner. But the prince having heard something of his history, and understanding it would be certain destruction to him if he were sent back to his own party, gave him a passport to England, with a recommendation to Mr. De Reiche, the Hanoverian secretary at St. James's, a very worthy friendly gentleman, who had been a considerable benefactor to Dumay, till he found him at length a dead weight upon his hands, and grew tired of him. In the year 1761, after the famous transit of Venus, he presented himself to Mr. Horne at Magdalen College with terribly sore eyes; and being asked what was the matter, he answered, that he had suffered in his

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eye-sight by looking at the sun; for having omitted to furnish himself as other people did for the occasion, he had made all his observations through a crack in his fingers, and had nearly put his eyes out. I do not recollect at what time he entered into his employment under Mr. Kennicott, who certainly found him very well qualified for his purpose in point of ability and industry, but high-spirited, turbulent, and discontented; so that, after he had been a year or two at the work of collating Hebrew manuscripts, he quarrelled with his employer, threw himself out of his work, and came with his complaints to me in the country, desiring to show me some extracts he had made from the collations, that I might be a witness with him to the futility of the undertaking. The specimen he produced was not to the advantage of it; but it was not easy to judge how far the fidelity of a person in an ill humour was to be depended upon. None but the collator himself could determine with precision. I advised him by all means to return to Mr. Kennicott, make his peace with him, and go on quietly with his business: which he did, but after a perfidious manner; playing a false game between two parties; and carrying stories from the one to the other as it suited his purpose, till all his friends found reason to be afraid of him, and Mr. Kennicott (now Dr. Kennicott) was under the necessity of dismissing him. So he left the occupation of a collator,

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formed a plan for forging Hebrew manuscripts, with all the appearances of antiquity, and putting them off for genuine, to show how the world might be imposed upon. Somebody, in compassion to his distress, recommended him as an assistant to a charitable gentleman at a school in Bedfordshire, for which employment he was well qualified; but there also, after he had given much trouble, he miscarried. At length he got into some place of trust, which gave him an opportunity of making off with a sum of money: for, with all his ingenuity and industry, and without any one expensive vice, yet as if some demon had pursued him, he so ordered his affairs, that, having now a wife and child to maintain, he was very seldom far from beggary; whence one would hope he did some things rather from distress than malignity; though it must be owned, that upon the plea of his own wants, he could justify himself to his own conscience in any act of perfidy against the best of his benefactors; his conduct being exactly the same to his friends and his enemies, if his affairs required it. With what he had thus got, he went over to Paris; where, by means of his own Hebrew papers, and some others which he had carried away with him, he had the address to introduce himself to a society of Hebrew scholars among the Capuchin friars of St. Honoré; and amongst them all they fabricated a work, in the French language, which came over into England under

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the title of *Lettres de M. l'Abbé de****, Ex-professeur en Hébreu en l'Université de***, au Sr. Kennicott, Anglois.* It has Rome in the title, as if it had been there printed, but it was sold at Paris; and its date is 1771. This pamphlet is severe, both in its reflections and its examples, on the work of collation, so celebrated in England, that people would hear nothing against it; and I was told, that the bookseller who traded in foreign books refused to take this into his shop: and yet some of its assertions are but to the same effect with those of Mr. Horne in his View; the substance of which the reader may see from the quotation in the margin*. This piece was afterwards translated into English, by a worthy gentleman who was struck by its facts and arguments; and a small anonymous pamphlet was published soon after its appearance, apologizing for the silence of Dr. Kennicott, and alleging that he had *no time to answer it.*

While I was at Paris, I inquired of Mr. Asseline, the Hebrew professor at the Sorbonne, whether he

* Il ne restera pas un seul mot dans la Bible Hebraïque dont on puisse garantir la sincérité. Sentez donc les suites de votre entreprise: il n'en résultera qu'un ouvrage mal conçu, peu conforme aux regles de la saine critique, totalement inutile, et plus propre à éblouir par un vain etalage de prétendues corrections, qu'à instruire par des raisonnemens solides. P. 12.

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had ever seen such a person as I described Dumay to be. He answered that he had seen him, but that he was gone off from Paris, and he supposed nobody knew what was become of him. When I inquired farther who had been his friends, he confessed that the Capuchins of St. Honoré were suspected to have been the compilers and editors of his book. Now the reader has heard my story, let him consider whether he can recollect a more extraordinary character than that of this Jew, Christian, Papist, Protestant, soldier, scrivener, French, Englishman! If it so happened that he survived his *fourberies*, he may have proved to be a serviceable hand, and have acted some useful part upon the stage of the French revolution[p].

[p] This man is frequently spoken of in Dr. Horne's Letters; from one of which, of March 1770, I take what follows: "The "Sieur Dumay is a curious rogue indeed! The subject is so preg-"nant, that I could with pleasure put out my candles, to "pass the evening in meditation upon him and his proceedings, "since we had first the honour of knowing him, when he talked "so much of Titus and the copper fly. If the best men are most "imposed upon (as some say they are), we may, I think, with-"out vanity, esteem ourselves to be a tolerably good sort of peo-"ple." N.B. The Jews have a foolish legend, that when Titus had destroyed Jerusalem, God Almighty, to be revenged on the enemy of his people, sent a copper fly for his punishment, which crept up his nose, and fed upon his brain, till it had killed him.

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Neither Mr. Horne nor his friends could ever be persuaded, that, under the present state of the printed Hebrew text, the labours of an Hebrew collator were at this time wanted by the Christian world; or that the experiment, from the face with which it made its appearance, would not be attended with some danger: and it might be owing (as I have said) to their pressing remonstrances, that the plan of a new text and a new English translation was laid aside. How far they were right in apprehending evil from it to the Christian cause, doth not appear from any consequences which have yet followed, and we hope it never will. The edition makes a very fine book, which will do honour to the memory of the editor, and, with its various readings, may be a very innocent one, if used with discretion. My learned and worthy friend, the late reverend Mr. Parkhurst (the last edition of whose Hebrew lexicon was patronized by Dr. Horne after he was made a bishop) speaks of it with due respect: his words are these—"The principal "*various readings* in Dr. Kennicott's Hebrew Bible "have been carefully noted, and are submitted to the "reader's consideration and judgement. And it is "hoped that the use which is here made of that ela-"borate work cannot fail of being acceptable to every "serious and intelligent inquirer into the sense of the "Hebrew Scriptures." See the advertisement to the third edition.

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Of the friendly way in which Dr. Kennicott and Dr. Horne lived together, forgetting all their former disputes, yet without changing their opinions on either side, so far as I have been able to discover, I have already spoken; but the cause of learning and religion is still, and ever will be, so deeply concerned in the argument between them, that it well deserves to be remembered and understood; and for this reason only I have spent so many words upon it. I may therefore hope to be pardoned, if I still go on to do as much justice as I can to Dr. Horne's side of the question, by adding one weighty reason which he had (though he did not say much about it) for his suspicions in regard to the good effect of the collating system [q]. He thought it would be of disservice to turn the minds of the learned more toward the letter of the Bible, when they were already too much turned away from the spirit of it. The best fruits of divine wisdom may be gathered from the word of God, in any language, and in any edition. To what the Scripture itself calls the spirit of the Scripture, the learned of late days were become much more inattentive than in past ages. The puritans of the last century set a proper value upon it, and some of them

[q] In bishop Hurd's late Life of Dr. Warburton, Dr. Lowth is reflected upon for his expectations from the labours of Dr. Kennicott.

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did well in displaying it: but when their formal manners, with their long prayers, and their long graces, were rejected, their interpretations of the Scripture, and with them all sounder interpretations of the kind, fell into disrepute; for men are such hasty reformers, that if they cast out evil, they cast out some good along with it. When tares are plucked up, the wheat is always in danger.

To this cause another may be added. The persons, who since that time have risen into chief repute for parts and learning, had nothing of this in their compositions; such as Clarke, Hoadley, Hare, Middleton, Warburton, Sherlock, South, William Law, Edmund Law, and many others who have flourished since the restoration: they either did not know it, or did not relish it, and fell totally into other ways of studying and reasoning; after which it was naturally to be expected in their disciples, that the spirit of the Scripture should be less regarded. This actually did happen, and to such a degree, that many did not even know what was meant by it. Somebody was wanting to revive the knowledge that was lost: but, alas! when this was attempted, the door was shut. This sort of learning, the best and the greatest of which the mind of man is capable in this life, had been so long asleep, that it seemed likely never more to awake. Accordingly, when Mr. Horne sat down

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to write his Commentary on the Psalms, which proceeds throughout upon the true principle, he was under great anxiety of mind about the reception of it by the world; and expressed his fears in the preface to the work, telling his readers "he is not insen-
"ble that many learned and good men, whom he
"does not therefore value and respect the less, have
"conceived strong prejudices against the scheme of
"interpretation here pursued; and he knows how
"little the generality of modern Christians are accus-
"tomed to speculations of this kind.—In the first
"age of the church, when the apostolical method of
"citing and expounding was fresh upon the minds of
"their followers, the author cannot but be confident,
"that his Commentary, if it had then made its ap-
"pearance, would have been universally received and
"approved as to the general design of it, by the
"whole Christian world," &c. &c. How unfortunate it is that such strong prejudices should be conceived against that mode of interpretation in which Christians differ from Jews! But so it is; and so long as it is the custom for learned men to employ their time and talents, as the Masorites did, and more reputation is to be obtained by picking and sifting of letters, than by the apostolical method of opening the sense and spirit of them, the evil will be rather increasing than diminishing. When fashion invites, vanity will always follow; critic will succeed to critic, and

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he that is the boldest will think himself the greatest, till all due veneration for the Bible is lost, and the text is cut and slashed, as if it were no longer a living body, but the subject of a lecture in Surgeons' Hall. While the rage of editing prevails, and the state of the copy is the grand object, we have then too much reason to apprehend, that the spirit of life, which is still to be found even in the worst copies and poorest editions, will be less regarded and understood. We should have but a mean opinion of the gardener who should always be clearing and raking his borders, but never raising any thing from them to support the life of man. Thus if collating ends in collation, the tendency of it may be bad, though it be ever so well executed: and I believe this was, at the bottom, the chief objection against it in the mind of Mr. Horne. He was shy of speaking too plain, through a fear of giving offence; but the time has now many greater dangers than that of offending some few modern critics and editors.

I relate it as a singular occurrence, that when the mind of Mr. Horne was first filled with the design of commenting upon the Psalms, he should meet with a traveller in a stage-coach, who was in principle the very reverse of himself. The man gave his judgement with all freedom on all subjects of divinity, and among the rest, on the use of the Psalms in the service of

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the church. The Psalms of David, he said, were nothing to us, and he thought other compositions might be substituted, which were much more to the purpose than David's Psalms. He happened to be speaking to a person who could see deeper than most men into the ignorance and folly of his discourse, but was wise enough to hear him with patience, and leave him to proceed in his own way. Yet this poor man was but the pattern of too many more, who want to be taught again, that David was a Prophet, and speaks of the Messiah where he seems to be speaking of himself; as the apostle St. Peter taught the Jews in the second chapter of the Acts, and thereby converted three thousand of them at once to the belief of Christ's resurrection.

There is another modern way of criticising upon the Scripture, to which Mr. Horne had no great affection, as thinking it could never be of much service: I mean that custom, which has prevailed since the days of Grotius, of justifying and illustrating the things revealed to us in the Scripture from *Heathen* authorities. I had seen too much of this among some of my acquaintance, persons of no mean learning, but who, instead of employing themselves in the more successful labour of comparing spiritual things with spiritual, in order to understand them, were diligent in collecting parallel passages from Heathen authors,

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to compare them with the Scripture: as if the sun wanted the assistance of a candle; or the word of God was not worthy to be received, but so far only as we are able to reconcile it with the wisdom of Greek and Roman authors. He was rather of opinion, with a certain writer, that the Bible will explain all the books in the world, but wants not them to explain it. St. Paul did not think it improper, on certain occasions, to refer to Heathen authorities[r], and make his use of them for the confirmation of his own doctrine; but this was done when he was arguing with Heathens, not with Christians. There is not the same propriety, when his sublime chapter on the resurrection is compared (as I have seen it) with Plato's doctrine of generation and corruption. Take the Heathen doctrine of the origination of mankind, and compare it with the sacred history of Adam in Paradise, and it will soon appear how little the one wants the help of the other:

Quum prorepserunt primis animalia terris
Brutum et turpe pecus, glandem atque cubilia propter
Unguibus et pugnis, dein fustibus, atque ita porro
Pugnabant armis, quæ post fabricaverat usus:
Donec verba, quibus voces sensusque notarent,
Nominaque invenêre— Hor.

[r] See Acts, xvii. 23. 28.

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It was a doctrine of the Heathen poets that men, when first made, were *without speech*, creeping on all four like beasts, living upon acorns, and lodging like swine in a forest: whereas, when we consult the Bible, we find the first man conversing with his Maker, placed under a state of instruction and probation, and in a condition but little lower than an angel. What must the consequence be, when an attempt is made to reconcile these two accounts, and melt them down together? Yet was this actually done by the learned Dr. Shuckford, as it may be seen in the last written Preface to his Connexion; where the history of Adam, and of Eve, and of Paradise, and the intercourse of man with his Creator, is commented upon and illustrated from Ovid, and Tully, and Mr. Pope's poetical system of deism, called *an Essay on Man;* till the whole is involved in obscurity, and becomes even childish and insignificant; as if it had been the design of the critic to expose the sacred history to the contempt of blasphemers and infidels. This abuse of learning Mr. Horne could not see without a mixture of grief and indignation: he is therefore supposed to be the person who, in a little anonymous pamphlet, made his remarks on this unworthy manner of handling the Scripture. While he was young, his zeal was ardent, and his strictures were unreserved. Yet I can never persuade myself, that it was the intention of Dr.

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Shuckford to put a slight upon the Bible; though he certainly has made the Mosaic account as ridiculous in simplicity, as Dr. Middleton did in malice. I rather think he was betrayed into the mistake by a prevailing custom of the age. When the learned are less studious of the Scripture, and become vain of other learning, it may easily be foreseen how the Scripture must suffer under their expositions; and, if they do not foresee it, we would refer them for evidence to the Supplemental Discourse on the Creation and Fall of Man, by Dr. Shuckford. The reformer who dares to censure a corrupt practice, can never be well received by the parties who are in fault. This was the lot of Mr. Horne and his friends. The candle which they had lighted at the Scripture, and held up to show some dangers and absurdities in modern learning, was blown out, and they themselves were accused as persons of great zeal and little understanding. How often do we see that when men *should* be reformed, and are *not*, they are only provoked past remedy! This being, upon the whole, but an unpleasant subject, I shall proceed to one that will entertain us better.

A letter of July the 25th, 1755, informed me that Mr. Horne, according to an established custom at Magdalen College in Oxford, had begun to preach before the university, on the day of St. John the

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Baptist. For the preaching of this annual sermon a permanent pulpit of stone is inserted into a corner of the first Quadrangle; and, so long as the stone pulpit was in use (of which I have been a witness) the Quadrangle was furnished round the sides with a large fence of green boughs, that the preaching might more nearly resemble that of John the Baptist in the wilderness; and a pleasant sight it was: but for many years the custom hath been discontinued, and the assembly have thought it safer to take shelter under the roof of the chapel. Our forefathers, it seems, were not so much afraid of being injured by the falling of a little rain, or the blowing of the wind, or the shining of the sun upon their heads. The preacher of 1755 pleased the audience very much by his manner and style, and all agreed that he had a *very fine imagination*; but he was not very well pleased with the compliment. As a *Christian teacher*, he was much more desirous that his hearers should receive, and understand, and enter into the spirit of the doctrines he had delivered; but in this he found them slower than he wished, and laments it heavily in a private letter. Two sermons on the subject of St. John the Baptist were printed, and many others succeeded which were not printed: for the author, at last, on a review of what he had done, thought it more advisable to throw the matter out of that form, and cast an abridgement of the whole into the form of *Considera-*

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tions; on which performance I have already spoken my mind, and, I believe, the mind of every competent judge, in the beginning of this work. (See Pref. Epist.) I can only say here, that if there be any Christian reader who wishes to know what a saint is, and aspires to be one himself, let him keep before his eyes that beautiful and finished picture of St. John the Baptist, to the executing of which but one person of the age was equal. But behold how this was described by the *Critical Reviewers* of the time! "In the Considerations," they say, "there are some "judicious and solid remarks relative to practice, but "*nothing to engage the atttention of a curious, inqui-* "*sitive, or critical reader.*" They might have said the same of the Sermon on the Mount. It looks as if they they would have been better pleased with a dissertation upon the manner in which the wild honey was made and collected for John to eat[a], properly in-

[a] Many examples might be given to illustrate the distinction between *Christian* divinity, by which men are edified, and *curious* divinity, by which they are only amused and entertained. We read in the Gospel, Luke, xix. 4. that Zaccheus climbed up into a sycamore tree, to see Jesus pass by, and was led by that circumstance to repentance and salvation. When this case is considered by the *Christian divine*, he dwells upon the circumstance of Zaccheus's desiring to see the Saviour of the world, and the inestimable blessing of being called by him, as Zaccheus was, to a state of salvation. But when the *curious divine* hears

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terspersed with quotations from Athenæus and other authors, to show the learning of the writer, and that, perhaps, but impertinently introduced. When there is a party always ready, and always upon the watch to hinder the success of every good attempt, and mislead the ignorant on subjects of the first importance, such a writer as the author of those Considerations had little chance of escaping. Their artifices had been so well observed and understood by him, that he was able to predict their proceed-

that Zaccheus climbs up into a tree, he climbs up after him; not to see what he saw, but to examine the nature of the tree, and ascertain to what species of plants, botanically considered, it properly belongs.

In this example we have two very different modes of treating the Scripture. No man that loves learning will condemn the critical disquisitor: let him pursue his inquiries; there is no harm in them: but when he presumes, as from an upper region, to disdain the Christian divine as unworthy of all commendation, he pays too great a compliment to his own importance, and raises a very just suspicion against his own religious principles. The case of Zaccheus is considered in the *Christian way* by bishop Hall (see Mr. Glasse's edition, vol. iii. p. 219), and matter enough for the *critical way* may be found in the voyages of Frederic Hasselquist; p. 129, et alib. The same *inquisitive* person was, ash e tells us, very solicitous to discover what *kind of tree in particular* David had his eye upon in the first Psalm: which never can be discovered, if his expressions, as they seem, have an allusion to the Tree of Life. See our author's Commentary on the first Psalm; who inclines to this opinion.

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ings. When I had printed a discourse on the Mosaic distinction of animals in the book of Leviticus, which had cost me much research and meditation, under the title of Zoologia Ethica, in which I had traced the *moral intention* of that curious institution, he foretold me how it would be represented to the public; that the critics would select some part of the work, which was either ambiguous in itself, or might be made so by their manner of exhibiting it, and give that as a specimen of the plan, to discourage the examination of it. "The passage," said he, "at "page 19, &c. about the camel and the swine will "probably be selected by the Reviewers, given to "the reader without a syllable of the evidence, and "then the whole book dismissed with a sneer." In a few months after, his prediction was so exactly verified, that one would have suspected him to have been in the secret. "If you look into the Critical "Review, you will be tempted to think I wrote the "article on the Zoologia, to verify my own predic-"tion. Without giving the least account of your "plan, and the arguments by which it is so irrefra-"gably supported and demonstrated, the ——— "give the very passage about the swine and the "camel, and conclude the whole scheme to be vi-"sionary and *problematical*, as they phrase it[t]."

[t] The date of the letter from which this extract is taken is Feb. 12, 1772. The work, thus unfairly treated, I sent to the

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Thus is a malignant party gratified, and the public is beguiled by false accounts: the deception may continue for a time; but truth and justice generally take place at last.

There is a portion of the New Testament, very interesting and full of matter, on which the author of the Considerations, soon after he was in holy orders, bestowed much thought and labour; I mean the eleventh chapter of St. Paul's Epistle to the Hebrews. On this he composed at least twenty sermons, which are all excellent; but being more agreeable to the spirit of the first ages than of the present, he was not forward, though frequently solicited, to give them to the world. He objected that they wanted to be reviewed with a more critical eye, and even to be recomposed; and that this would be a work of time. Toward the latter end of his life, however, he set about it, but got no farther than through the third discourse. The first is on the Character of Abel, the second on Enoch, the third on Noah. Of these I have the copy, and hope it will be published. Whoever looks at them, will wish he had lived to satisfy his mind about all the rest. They would certainly have been improved by

learned bishop Newton, a writer of profound skill in the language of the Scripture; who allowed that I had proved the *moral intention* of that law which is the subject of it.

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such a revision; yet perhaps, not so much as he supposed. First thoughts upon a favourite subject are warm and lively, and the language they bring with them is strong and natural; but prudence is apt to be cold and timorous; and, while it adds a polish, takes away something from the spirit of a composition.

But the greatest work of his life, of which he now began to form the design, was a *Commentary on the whole Book of Psalms.* In the year 1758, he told me how he had been meditating on the Book of Psalms, and had finished those for the first day of the month, upon the following plan[u]: 1. An analysis of the Psalm, by way of argument. 2. A paraphrase on each verse. 3. The substance digested into a prayer. "The work," said he, "delights me greatly, "and seems, so far as I can judge of my own turn "and talents, to suit me the best of any I can think "of. May he, who hath the *keys of David*, pros-"per it in my hand; granting me the knowledge and "utterance necessary to make it serviceable to the "church!" Let any person of judgement peruse the work, and he will see how well the author has succeeded, and kept up the spirit of it to the end.

[u] This plan he afterwards thought proper to alter, and, as it is judged, for the better.

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His application of the book of Psalms is agreeable to the testimony so repeatedly given to it, and the use made of it, in the New Testament. This question is stated and settled beyond a doubt, in a learned preface to the work. The style is that of an accomplished writer; and its ornaments distinguish the vigour of his imagination. That all readers should admire it as I do, is not to be expected; yet it has certainly met with great admiration; and I have seen letters to him, from persons of the first judgement, on the publication of the book. It will never be neglected, if the church and its religion should continue; for which he prayed fervently every day of his life. When it first came from the press, Mr. Daniel Prince, his bookseller at Oxford, was walking to or from Magdalen College with a copy of it under his arm. "What have you there, Mr. Prince?" said a gentleman who met him. "This, sir, is a "copy of Dr. Horne's Psalms, just now finished. "The President, sir, began to write *very young:* "but this is the work in which he will always live." In this Mr. Prince judged very rightly: he will certainly live in this work; but there are many others of his works, in which he will not die, till all learning and piety shall die with him.

His Commentary on the Psalms was under his hand about twenty years. The labour to which he

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submited in the course of the work, was prodigious; his reading for many years was allotted chiefly to this subject; and his study and meditation together produced as fine a work, and as finely written, as most in the English language. There are good and learned men who cannot but speak well of the work, and yet are forward to let us know that they do not follow Dr. Horne as an interpreter. I believe them; but this is one of the things we have to lament: and, while they may think this an honour to their judgement, I am afraid it is a symptom that we are retrograde in theological learning. The author was sensible that, after the pleasure he had received in studying for the work, and the labour of composing and correcting, he was to offer what the age was ill prepared to receive. This put him upon his guard; and the work is in some respects the better for it, in others not so good; it is more cautiously and correctly written, but perhaps not so richly furnished with matter as it might have been. Had he been composing a novel, he would have been under none of these fears: his imagination might then have taken its course without a bridle, and the world would have followed as fast as he could wish.

The first edition in quarto was published in the year 1776, when the author was vice-chancellor; and it happened, soon after its publication, that I

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was at Paris. There was then a Christian University in the place! and I had an opportunity of recommending it to some learned gentlemen who were members of it, and understood the English language well. I took the liberty to tell them, our church had lately been enriched by a Commentary on the Psalms, the best, in our opinion, that had ever appeared, and such as St. Austin would have perused with delight, if he had lived to see it. At my return the author was so obliging as to furnish me with a copy to send over to them as a present; and I was highly gratified by the approbation with which it was received. With those who could read English, it was so much in request, that I was told the book was never out of hand; and I apprehend more copies were sent for. Every intelligent Christian who once knows the value of it, will keep it, to the end of his life, as the companion of his retirement; and I can scarcely wish a greater blessing to the age, than that it may daily be better known and more approved.

About the time when it was published, that systematical infidel, David Hume, died. It had been the aim of his life, to invent a sort of philosophy that should effect the overthrow of Christianity. For this he lived; and his ambition was to die, or be thought to die, hard and impenitent, yea, and even

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cheerful and happy, to show the world the power of his own principles; which, however, were weakly founded, and so inconsistent with common sense, that Dr. Beattie attacked and demolished them in the life-time of the author. Special pains were taken by Hume himself, and by his friends after him, to persuade the world that his life, at the last stage of it, was perfectly tranquil and composed; and the part is so laboured and over-acted, that there is just cause of suspicion, even before the detection appears. Dr. Horne, whose mind was ever in action for some good end, could not sit still and see the public so imposed upon. He addressed an anonymous *Letter to Dr. Adam Smith* from the Clarendon press; of which the argument is so clear, and the humour so easy and natural, that no honest man can keep his countenance while he reads it, and none but an infidel can be angry. While Dr. Adam Smith affects to be very serious and solemn in the cause of his friend Hume, the author of the Letter plays them both off with wonderful effect. He alludes to certain anecdotes concerning Mr. Hume, which are very inconsistent with the account given in his Life; for at the very period, when he is reported not to have *suffered a moment's abatement of his spirits*, none of his friends dared to mention the name of a certain *author* in his presence, lest it should *throw him into a transport of passion and swearing:* a certain indi-

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cation that his mind had been greatly hurt; and nobody will think it was without reason, if he will read the Essay on Truth, by Dr. Beattie; which is not only a confutation of Hume's philosophy: it is much more; it is an extirpation of his principles, and delivers them to be scattered like stubble by the winds.

The Letter to Dr. Adam Smith, like the Essay of Dr. Beattie, has a great deal of truth, recommended by a great deal of wit; and if the reader has not seen it, he has some pleasure in store. We allow to the memory of Dr. Adam Smith, that he was a person of quick understanding and diligent research, in things relating merely to this world; of which, his Inquiry into the Causes of the Wealth of Nations will be a lasting monument; and it is a work of great use to those who would obtain a comprehensive view of business and commerce: but when he set up Mr. Hume as a pattern of perfection, and judged of all religion by the principles of that philosopher, he was very much out of his line.

The Letter was followed in course of time by *Letters on Infidelity;* which are very instructive and entertaining, and highly proper for the preventing or lessening that respect which young people may conceive unawares for unbelieving philosophers. It

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has been objected by some readers of a more severe temper, that these Letters are occasionally too light[x]: and I must confess I should have been as well pleased if the story of Dr. Radcliffe and his man had been omitted: but there is this to be said, that these are not sermons, but familiar letters; that Dr. Horne considered the profession of infidelity as a thing more ridiculous and insignificant in itself than some of his learned readers might do; that, as it appeared in some persons, it was really too absurd to be treated with seriousness; and, as Voltaire had treated religion with ridicule instead of argument, and had done infinite mischief by it, justice required that he and his friends should be treated a little in their own war[y]. Besides, as infidels have nothing to support them but their vanity, let them once appear as

[x] In his preface to these Letters, the author has endeavoured to obviate this objection; and we think he has done it very sufficiently.

[y] One of the severest reflections that ever came from the pen of Dr. Horne, was aimed, as I suppose, at this Mr. David Hume; yet it is all very fair. This philosopher had observed, that all the *devout* persons he had ever met with were *melancholy;* which is thus answered: "This might very probably be; "for, in the first place, it is most likely, that he saw very few, "his friends and acquaintance being of another sort; and, se-"condly, the sight of *him* would make a devout person melan-"choly at any time." These Letters are a demonstration that all devout persons are not melancholy.

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ridiculous as they are impious, and they cannot live. They can never approve themselves, but so far only as they are upheld and approved by other people. To treat them with seriousness (as Watson has treated Gibbon) is to make them important; which is all they want. The opinions of Mr. Hume, as they are displayed in these Letters, are many of them ridiculous from their palpable absurdity: but, it must be owned, they are sometimes horrible and shocking; such as, that man is not an accountable but a necessary agent; consequently, that there is no such thing as sin, or that God is the author of it: that the life of a man and the life of an oyster are of *equal* value[z]: that it may be as criminal to act for the

[z] It is a fundamental doctrine in the creed of *materialism*, that nature consists of *matter* and a *living substance* of which all living creatures *equally* partake; and which, when it dies in a carcase, is continued in the reptiles that feed upon it. The origin of individual life, in every form, is from the general animation of the world; on which the philosophers of antiquity speculated: and some inconsiderate Christians have taken it up on their authority. You have it in Virgil:

Principio cœlum, ac terras, camposque liquentes,
Lucentemque globum Lunæ, Titaniaque astra
SPIRITUS intus alit: totamque infusa per artus
MENS agitat molem, et magno se corpore miscet.
INDE hominum pecudumque genus, VITÆQUE volantum.

And in Mr. Pope's Essay on Man:

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preservation of life, as for its destruction: that as life is so insignificant and vague, there can be no harm in disposing of it as we please: that there can be no more crime in turning a few ounces of blood out of their course (that is, in cutting one's throat), than in turning the waters of a river out of their channel. What is murder? It is nothing more than turning a little blood out of its way. And so the Irishman said, by the same figure of rhetoric, that perjury was nothing more than kissing a book, or, as he worded it, smacking the calveskin. This is the sage Mr. Hume! whom Dr. Adam Smith delivers to the world, after his death, as a perfect character; while a man of plain sense, who takes things as they are, would think it impossible that any person, who is not out of his mind, should argue at this rate. Mr. Hume seems to me to have borrowed from the school of the old Pyrrhonists much of that system which he is supposed to have invented. They made all things indifferent, and doubted of every thing, that there might be nothing true or real left to disturb them. The chief good they aimed at in every thing, was what

> All are but parts of one stupendous whole,
> Whose body Nature is, and God the soul, &c.
>
> Ep. i. 267, &c.

What follows is in exact conformity with the principle of Virgil, and of our philosophical deists.

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they called ἀταραξία, a state of undisturbance or tranquillity, in which the mind cares for nothing: and it was the ambition of Mr. Hume to be thought to have lived and died in this state; but by all accounts his ἀταραξία was not quite perfect[a]. His object was undoubtedly the same with that of the Pyrrhonists, and he pursues it by a like way of reasoning. The speculations of these men were so copious, that there is matter enough left for another Mr. Hume to set himself up with, and pass for an original. Of all the sects of antiquity this was the most unreasonable; though pretending to more wisdom than all the rest. That which was but folly under Heathenism, turns into desperation and madness under the light and truth of Christianity. Where all was blind tradition or wild conjecture, there might be some excuse for fixing to nothing; but to affect *undisturbance*, after what is now revealed, concerning death and judgement, and heaven and hell, is to try how far a man

[a] Pliny the natural historian has rightly observed, that philosophers, through the affectation of apathy, divested themselves of all human affections; that this was the case with Diogenes the cynic, Pyrrho, Heraclitus, and Timon of Athens; the last of whom actually sunk into a professed hatred of all mankind. "Exit hic "animi tenor aliquando in rigorem quemdam, torvitatemque na-"turæ duram et inflexibilem; adfectusque humanos adimit, "quales *apathes* Græci vocant, multos ejus generis experti." Nat. Hist. lib. vii. c. 19.

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can argue himself out of his senses. What angels may think of such a person, I do not inquire; but how must evil spirits look upon that man who sleeps or laughs over the things at which they tremble, and then calls himself a *Philosopher!*

Of the Letters on Infidelity, the first half is employed on Mr. David Hume; the latter half on a more modern adventurer, who, to be revenged on the bishops of this church, put together a miscellany of objections against the Scripture and the Christian religion. The right reverend bench had procured an act of parliament against the Sunday-clubs, which met together on the evening of the Sabbath-day, to indulge themselves, and corrupt an audience, with blasphemous disquisitions and disputations. For thus cruelly disturbing the amusements of infidelity, the bishops are represented as the vilest of persecutors: whips, tortures, racks, and all the implements of the holy office, are introduced to confirm the accusation; from all which a stranger to the case might suppose it a common thing with the prelates of this country, to break the bones of infidels, or roast them alive; and all this is for nothing else, but that they had seasonably and wisely provided, that the Christian religion, in a Christian country, should not be trampled under foot upon the Sabbath-day.

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The objections this man hath brought together are very well taken off; but if Christians are bound to answer so long as infidels will object, who never wish to be satisfied, and are probably incapable of being so, their lot would be rather hard, and much of their time unprofitably spent. The gentlemen of the long robe attend the court, not to answer the scruples which felons may entertain about the principles of justice, but to administer the law; otherwise their work would never be done; and it is the business of the clergy to preach the Gospel to the people: it was the part of God, who gave the word, to prove it to the world by prophecies and miracles. The prophecies are as strong as ever; some of them more so than formerly: and miracles are not to be repeated for proof, after the world hath once been persuaded. All is then left to testimony and education. Before Moses gave the law, he showed signs and wonders; but, when the law was once received, parents were to tell their children, and confirm the truth by the memorials that were left of it. It therefore lies upon our adversaries to show how it came to pass, on any of *their* principles, that men like themselves, as much disposed to make objections, should receive the Scripture as the word of God in the several nations of the world, and receive it at the peril of their lives, a fact which they cannot deny. Let them also try to account for it, on their own prin-

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ciples, how the Jews have been strolling about the world for seventeen hundred years, as witnesses to the Scripture, and to the sentence therein passed upon themselves. Till they can do these things, it is nothing but an evasion to cavil about words and passages; a certain mark of prejudice and perverseness. They know they cannot deny the whole; but, as they must appear to be doing something, they flatter their own pride by keeping up a skirmish, and perplex weak people by raising difficulties about the parts. This was the expedient on which Mr. Voltaire bestowed so much labour. It does not appear to me that he really thought the facts of Christianity to be false; but that his vanity and perverseness tempted him to ridicule the Bible, without denying in his mind that God was the author of it: in fact, that he was a *Theomachist*, who hated the truth, knowing it to be such, and braved the authority of Heaven itself: or, in the words of Herbert, that he was a man,

> Who makes flat war with God, and doth defy
> With his poor clod of earth the spacious sky.

If a religion, to which the nature of man is so hostile, did actually make its way without force, and against the utmost cruelty and discouragement from the world; *that* fact was a miracle, including within itself a thousand other miracles.

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See, on the other hand, how Paganism, Mahometism and modern atheism, were and are supported and propagated: the Pagan idols by ten bloody persecutions, with every act of outrageous mockery and insult, for want of reasons and miracles: the religion of Mahomet (a sort of Christian heresy) by rewards of sensuality and the power of the sword; that is, by force and temptation: the atheism of France by farcical representation and ridicule of truth, assisted in the rear by imprisonments, murders, and confiscations. These be thy gods, O infidelity, by the power of which thy kingdom is established in the world! These efforts of violence show the weakness of false reason, and the strength of that which is true; and demonstrate, that men were prevailed upon by true evidence, and rational persuasion, to receive the Christian faith. Here lie the merits of the cause in a small compass; and let all the infidels upon earth lay their heads together, and give a direct answer. Swift assures us, from his own observations, and, I believe, very truly, that a man was "always vicious "before he became an unbeliever;" and that "rea-"soning will never make a man correct an opinion, "which by reasoning he never acquired." Some service, however, is done to the cause of piety; and defensive weapons are put into the hands of those whose minds are as yet uncorrupted, when the malice or ignorance of an infidel is exposed by an examina-

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tion of his objections; the corruption of *his* mind is thereby displayed in such a manner, that even a child may see it; and therefore we are much obliged to Dr. Horne for answering the doubts of infidels, and for seasoning his answer with such wit and spirit, that the work, in some parts of it, has the force of a comedy: it should therefore be put into the hands of young people, that they may see how foolish some men are when they pretend to be over-wise. The Letter to Dr. Priestley from an Under-graduate, that to Dr. Adam Smith on the Character of David Hume, and the Letters on Infidelity, are three choice pieces upon the same argument, which should always go together. But suppose infidelity is answered, the business is not all done: we have still the *believing unbeliever* to contend with, of whom there is but little hope. The Christian evidence can certainly have no effect on those that deny it: but that it should have so little effect on some that believe it, and even argue and dispute well for it, this is the greatest wonder of all; but so the matter stands. There is a sort of people amongst us, who believe Christianity as a *fact*, while they deny it as a *truth*: and such persons may do more harm, and be themselves as far from the kingdom of heaven, as the open unbeliever: the Gospel assures us that he and the hypocrite will have their portion together. Priestley asserts the *facts* of Christianity against the philoso-

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phers of France, while he believes no more of its *truth* than the Sadducees of Jerusalem did, who yet never denied that God had spoken unto Moses. That men professing Christianity should be under temptations to vice, we can easily understand; but that their minds should believe and deny, at the same time, concerning the same thing, *there* is the difficulty. May it be said, that the mind has antecedently admitted a principle which militates against the *truth*, while it does not militate against the *fact?* God knows how the matter is; but I see too much of it in the world.

Though the imagination of Dr. Horne was sometimes at play when the *speculum* of infidelity was in his hand, his heart was always serious: thence it came to pass, that the composition of sermons was a work never out of his mind; and it was the desire and the pleasure of his life to make himself useful in the pulpit wherever he went. The plan which he commonly proposed to himself in preaching upon a passage of the Scripture was that of giving, 1. The literal sense of it; then, 2. the interpretation or spirit of it; and, 3. the practical or moral use of it, in an application to the audience: and he was of opinion, that one discourse, composed upon this plan, was worth twenty immethodical essays; as being more instructive in the matter, more intelligible in the

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delivery, and more easily retained in the memory. Yet, after long practice, he came to a determination, that no method was more excellent than that of taking some narrative of the Scripture, and raising moral observations on the several circumstances of it in their order. His Sermon on Lot in Sodom, vol. ii. disc. xiii. and on Daniel in Babylon, vol. ii. disc. xx. are of this kind. The Noble Convert, or History of Philip and the Ethiopian Eunuch, vol. ii. disc. xv. is another. The Paralytic, and the Woman taken in Adultery, belong to the same class. One of the most skilful and excellent preachers this church could ever boast, was the late Dr. Heylyn, a prebendary of Westminster. His discourse on the Canaanite was considered by Dr. Horne as a most perfect and elegant model of a sermon, on a miracle, or any other portion of the Scripture; he pronounced it to be succinct, clear, and forcible, with nothing in it superfluous or tiresome: and, it came into his mind, on reading it, that another after the same model might be composed on the Samaritan Woman and the discourse our Saviour held with her. This he lived to execute. It is still among his unpublished discourses, and is itself worthy to be printed, as a specimen of *this manner*.

There are certainly different modes of preaching, all of which are good in their way: some are most

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proper for one subject, some for another. One of these is that of Jesus Christ himself; who, from present occasions, and circumstances of time and place, made use of the opportunity to raise such doctrines as were wanting for the instruction of his hearers: the mind being under the best preparation for the conceiving of truth, when that truth is raised from the objects of its present attention. We see our Saviour at a well of water (a precious object in hot countries) discoursing on the waters of life, to a person who came, in the heat of the day, to draw the water of the well. After this example did Dr. Horne, when he was by the sea-side at Brighthelmstone, take *the sea* for the subject of a sermon; one of the most ingenious he ever composed; and, without question, peculiarly striking to the audience, who had the object before their eyes[b]. This naturally reminds me of a reflection he made, when, with other young people of the university, he attended a course of chemical lectures at Oxford. It was the custom of Dr. Alcock to carry his pupils over such ground, as rendered the science of great service to every person of a learned profession. The last lecture was upon *poisons:* and the subject required, that snakes should be produced upon the table, and made to bite poor harmless animals to death; whose cries,

[b] See vol. ii. disc. xxx.

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and howlings, and convulsions, after the wounds given, were extremely affecting, and made some of the spectators ready to faint. On which he observed afterwards—" *that* would have been the moment to " have delivered a theological lecture on the *old ser-* " *pent* of the Scripture—that hath the *power of death* " —and first brought it, with all its fatal symptoms " and miseries, into the world!" And he judged right; it would have been better understood, and more felt, at that time, than at any other; for it is not to be calculated, how much the mind is assisted in its contemplations by the senses of the body giving life to its ideas, and working irresistibly upon the passions.

His opinion concerning the duties of a preacher is to be found in the preface to the first volume of his sermons, expressed in the words of Fenelon. He considered also, but never printed, the faults and abuses which every preacher should study to avoid; and, as it may be of much service to some readers, I shall take the liberty of mentioning them in this place:

> Let those teach others who themselves excel,
> And censure freely who have written well.

" A preacher should avoid rambling upon general " or trivial subjects; such as are not to the purpose;

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" not adapted to the wants and occasions of the au-
" dience, which are always to be considered.

" He should beware of polemical and wrangling
" compositions.

" He should not mix things sacred and profane to-
" gether, from an ostentation of learning. Such
" learning is quite out of place. Also a discourse,
" consisting of critical remarks, is fitter for an editor
" than a preacher. See Heylyn, i. 155. with the
" preface to Massillon's Petit Carême; and the
" note in Oswald's Common Sense, vol. i. for some
" very useful observations on this part of the sub-
" ject.

" To be always dwelling on the expedience, ne-
" cessity, and evidence of revelation, is to suppose
" that the audience consists of deists: for such dis-
" courses have no effect on any but deists, and rare-
" ly upon them.

" There may be a fault also, in dwelling too
" much on the elementary and catechetical doctrines,
" and not (as the apostle expresses it) *going on unto*
" *perfection.*

" It is always bad to treat religious subjects in a

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"dull, dry way; neglecting the imagery, energy, and "persuasive elocution of the Scriptures.

"Nor is it better to discourse on morality in a rigid, "legal, and comfortless manner, without first warm-"ing and animating the mind to the practice of it "by motives of faith and love. St. Paul, in 1 Cor. "xv., discourses, for fifty-seven verses together, on "the animating doctrine of the resurrection of "Christ, and in one single verse, the last in the "chapter, conveys the moral of the whole.

"Much time and labour are frequently lost in "proving what all the hearers allow: as for example, "the obligation they are under to do their duty, in-"stead of showing and exposing the various modes "of self-deceit, by which they contrive to elude the "obligation, and live in contradiction to their prin-"ciples. Pleas and pretences of this sort should be "collected, stated, and answered in a close lively "manner, till the hypocrite is completely unmasked, "driven out of his strong holds, and obliged to "surrender at discretion. Massillon is admirable "at this, and it makes the general plan of his ser-"mons.

"The word of God is abused by preachers, when "it is accommodated and made subservient to the

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" corruptions of the time. It is then an instrument " for the gratifying of their vanity, or procuring " wealth and promotion. Such a traffic with the " word is like that of Judas, when he sold Christ for " money.

" All affected elegance, and trifling conceits, are " to be avoided, as having a bad effect upon the au- " dience, who are tempted to forget the errand they " came upon, and to suppose that the preacher, ap- " pearing to have no sense of the greatness of his " subject, is not in earnest.

" Too great familiarity of expression, with coarse " images, taken from low subjects, are fulsome. Dr. " South has some excellent observations in vol. iv. " p. 40, on the words, 'Every scribe instructed unto " the kingdom of God,' &c.

" In what is called an application, at the end of " a sermon, the preacher makes a transition by the " shortest way from the subject to the audience, and " shows them their duty from what has been said. A " writer strong in his expressions affirms, that a " sermon *without an application* does no more good " than the *singing of a skylark:* it may teach, but " it does not impel; and though the preacher may " be under concern for his audience, he does not

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"show it, till he turns the subject to their immediate "advantage."

These observations, upon the composition of sermons, are so much the more valuable, because we have them from a most excellent preacher, who had formed himself upon the rules he has given for others. He is a good farmer who raises a good crop; but he is a better who teaches others also to do the same; and the public are more obliged to him. If these precepts were properly attended to, the people would soon know how to distinguish between a sound teacher and an unlearned enthusiast; the Methodists would decrease, and the church would be edified. If something had been added against errors in the pronunciation of sermons, I should have been glad to communicate it: but, as I find nothing to this purpose, I shall venture but a single remark upon the subject. Every preacher wishes to be *understood* as well as heard; but many are deficient in this respect, for want of a distinct articulation; which might easily be acquired, if they would attend to a simple rule, without the observation of which no man's delivery can be perfect. It is well known, that a piece of writing may be understood, if all the vowels are omitted; but, if the vowels are set down, and the consonants omitted, nothing can be made of it. Make the experiment upon any sentence: for ex-

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ample: *judge not that ye be not judged.* Take out the vowels, and it will stand thus—*jdg nt tht y b nt jdgd:* This may readily be made out: but take away the consonants, and nothing can possibly be made of it—*ue o a e e o ue.* It is the same in speaking as in writing: the vowels make a noise, and thence they have their name, but they discriminate nothing. Many speakers think they are heard, if they bellow them out: and so they are; but they are not understood; because the discrimination of words depends upon a distinct articulation of their consonants: for want of considering which, many speakers spend their breath to little effect. The late bishop of Peterborough, Dr. Hinchcliffe, was one of the most pleasing preachers of his time. His melodious voice was the gift of nature, and he spake with the accent of a man of sense, (such as he really was in a superior degree); but it was remarkable, and, to those who did not know the cause, mysterious, that there was not a corner of the church, in which he could not be heard distinctly. I noted this myself with great satisfaction; and, by watching him attentively, I perceived it was an invariable rule with him, to do justice to every consonant, knowing that the vowels will be sure to speak for themselves. And thus he became the surest and clearest of speakers; his elocution was perfect, and never disappointed his audience. In this respect, most preachers have it in their power to follow him:

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his sense, and his matter, and the sweetness of his tone, were such as few will attain to. He was a prelate to whom I owed much respect; and I am happy in giving this testimony to his excellence.

The last literary work which Dr. Horne proposed to execute, while dean of Canterbury, was a formal Defence of the Divinity of Christ against the Objections of Dr. Priestley; in which it was his intention to show, how that writer had mistaken and perverted the Scripture and the Liturgy.

I have often wondered secretly, why this good man should have felt as if he was called upon to encounter a writer of Dr. Priestley's disposition, who had already passed under the strong hand of Dr. Horsley, and would have been humbled for the time to come, had he been blessed with any feeling. That Dr. Priestley is a man of parts, a versatile genius, and of great sagacity in philosophical experiments, is well known and universally allowed: but let any person follow him closely, and he will see, that if ever there was a wise man, of whom it might be said, that *the more he learnt the less he understood*, it will be found true of Dr. Priestley. His vanity made him believe, that he was wise enough to enlighten, and powerful enough to disturb, the world: he was, therefore, for ever busy at one of these or

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the other; a volcano, constantly throwing out matter for the increase of heresy, schism, or sedition, and never to be quenched by disputing. It is the way of the world, to make their estimate of a man from his parts and abilities; but it is more wise and just to measure him by the use he makes of them, to the benefit or the hurt of mankind: for the beams of the sun are used to warm and animate; while the brightness of lightning is to shatter and consume. So long as Dr. Priestley felt nothing (or seemed to feel nothing), it had a bad effect upon him, and made him more troublesome, that such persons as Dr. Horsley and Dr. Horne should enter the lists against him: it made him appear more formidable in the eye of the public, and so it tended to gratify the prevailing passion of his mind. So far indeed as he deceived and disturbed others, a compassionate regard to *them* might be the motive with those who disputed with him.

In the year 1786, Dr. Horne preached a sermon at the primary visitation of the archbishop at Canterbury, on the duty of *contending earnestly for the faith;* and, when this was printed, together with another discourse on the Trinity, he subjoined an advertisement, declaring his intention to answer the objections against the Divinity of Christ, which had been urged of late. "Indulgence," said he, "is re-

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"quested as to the article of *time*: I cannot write so "*fast* as Dr. Priestley does; and I wish to execute "the work with care and attention; after which it "shall be left to the judgement of the learned, the "pious, and the candid, of all denominations." At the close of this year, he alludes to the advertisement, in a letter from Canterbury: "You see the task I "have undertaken." And here nobody will wonder, that as he had given me his assistance in the first work I published, and its chief merit had been owing to that circumstance, he should demand of me in return any service he thought it in my power to execute: he therefore goes on, "It is undertaken in "confidence of your friendly aid; and I should be "happy, as we began together with Clayton, if we "might end together with Priestley." For the sake of Dr. Horne, I was ready to work under him in any capacity he should prescribe: but it always appeared to me, that Priestley was a person of too coarse a mind to be the proper object of a serious argument. That he had borrowed most of his objections, I had very little doubt; and that his remarks on Jews, Gnostics, Ebionites, Plato, Philo, and Justin Martyr, were not original; there being a magazine in store, to which the orthodox of this country do but rarely apply themselves. If this could have been pointed out, it would have done more toward the curing of his readers, and given more mortifica-

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tion to himself, than the most laboured confutation of the matter in the four volumes of his Objections.

Dr. Horne, I am very sure, had a mean opinion of Priestley's originality as a scholar: he speaks of him under the character of a man, *who is defying all the world, and cannot construe a common piece of Greek or Latin*[c]. I find another note concerning him, with the date of 1788 affixed to it, taken from Dr. Johnson, who spoke his opinion of Priestley to Mr. Badcock in these words: "You have proved "him as deficient in probity as he is in learning." Mr. Badcock had called him an *index-scholar:* but Johnson was not willing to allow him even that merit; saying, that he borrowed from those who had been borrowers themselves, and did not know that the mistakes he adopted had been answered by others[d]. There was an expectation about this time, that a controversy would break out between Priestley and Gibbon; of which an arch Quaker spoke thus: "Let those who deny, and those who corrupt, the "true religion of Jesus Christ, fight it out together; "and let his faithful followers enjoy their mutual "overthrow[e]."

[c] Letter, Aug. 22, 1786.

[d] See the Gentleman's Magazine for July 1785, p. 596.

[e] Ibid. p. 600.

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In the eyes of all reasonable men, the church of England could want but little defence, in a literary way, against an adversary so inflamed with political hatred against it, and openly avowing a design to undermine and blow up its foundations, as with an explosion of *gunpowder*[f]. When it comes to this, the dispute is no longer literary: the person, who carries it on in this way, should be considered (if a gentleman) as a person of an unsound mind; if *not* a gentleman, then as an object of the penal laws of his country, if it should have any against such offenders. One, who is so wild and dangerous in his politics, must be a counterfeit in his Christianity; who, being *detected*, is thereby sufficiently *answered*.

On these considerations, without any view to the sparing of my own trouble, I was as well pleased to see that the design of writing farther against Priestley was not prosecuted with vigour. How much had been collected for this purpose, I do not find: yet I know that the subject had been long and often in the mind of Dr. Horne; who told me when at Nayland in the year 1789, he had satisfied himself in respect

[f] It was an observation of Dr. Horne, upon the curious sermon on Free Inquiry, that the author spoke of this powder-plot against the church of England with as much certainty as if he had *held the lantern*.

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to every objection from the Liturgy, except one; and that was from an expression in the Athanasian Creed which sounded like Tritheism; the Creed affirming each person *by himself to be God and Lord.* I ventured to assure him, that the passage gave me no trouble, because I did not consider it as a metaphysical assertion, but as a plain reference to the words of the Scripture; which to each person of the Godhead, distinctly taken *by himself*, so far as that can be done, does certainly give the titles both of *God* and *Lord*[s]. In this, therefore, instead of depending on the Creed, we only depend, as that does, upon the words of the Scripture. With this he was satisfied, and allowed that such an intention in the Creed removed the difficulty.

The last considerable affair in which he concerned himself while dean of Canterbury, was an application from the bishops of the episcopal church of Scotland; three of whom, in the year 1789, came up to London, to petition parliament for relief from the hard penalties under which they had long suffered. This they ventured to do, in consideration of the loyalty and attachment they had lately professed toward the king and the constitution.

[s] See John, xx. 28. Acts, v. 4. and xxviii. 25, and many other like passages.

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It was my lot likewise not to be an unconcerned spectator in this business. Through an intimacy which had long subsisted between myself and a gentleman of great worth and learning in the county of Kent (the reverend Nicholas Brett, of Spring-Grove) I became acquainted with the bishop of Edinburgh, Dr. Abernethy Drummond of Hawthornden, and had frequently corresponded with him. As soon as he came to London with his colleagues on the business aforesaid, he wrote me word of his arrival, and explained the cause of the journey they had undertaken. Being myself of too inconsiderable a station to be of any immediate service to them in a matter of such importance, I thought it the most prudent step I could take to forward the letter to a great person; who with his usual goodness and discretion, undertook to be an advocate for them, together with many other persons of high respectability; and their petition was at length brought to such an issue, as excited great thankfulness in the petitioners, though it did not exactly come up to the wishes they had formed at setting out.

There was no small difficulty in making some persons understand who and what these poor petitioners were: and the case, notwithstanding all that has passed, may still be the same with many at this day. I therefore hope to be excused, if I enlarge a little

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in this place on their history and character, as they appeared and were known to Dr. Horne; whose good opinion will be remembered as an honour, and may be of some use to them hereafter.

He had considered, that there is such a thing as a pure and primitive constitution of the church of Christ, when viewed apart from those outward appendages of worldly power, and worldly protection, which are sometimes mistaken, as if they were as essential to the being of the church, as they are useful to its sustentation. The history of the Christian church, in its early ages, is a proof of the contrary; when it underwent various hardships and sufferings from the fluctuating policy of earthly kingdoms. And the same happened to the episcopal church of Scotland, at the revolution in 1688; when episcopacy was abolished by the state, and the Presbyterian form of church-government established[h]. By this establishment the bishops were deprived of their jurisdiction, and of all right to the temporalities of their sees. But in this forlorn state they still con-

[h] It is notorious, that the violence of the adverse party against the episcopal church in Scotland began *before* the government under king William was settled; when it could not be known by experience whether they would join with it or not. Before the convention met, their clergy were forcibly driven from their churches, and their possessions seized.

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tinued to exist, and to exercise the spiritual functions of their episcopal character: by means of which, a regular succession of bishops, and episcopally ordained clergymen, has been kept up in Scotland, under all the disadvantages arising from a suspicion of their being disaffacted to the crown, and attached to the interest of an exiled family. While attempts were making in behalf of that family, a variety of circumstances rendered it impossible for them to remove this suspicion, notwithstanding the many inconveniences and hardships to which it exposed them. All they could do was to conduct themselves in such a quiet manner, as might at length convince the government, they had nothing to fear from a Scotch episcopal church, and consequently that there was no necessity for the execution of those severe laws, which on different occasions had been enacted against it.

At last the happy period came which was to relieve them from this embarrassing situation. The wisdom and clemency of his present majesty's government encouraged them to hope, that an offer of their allegiance would not be rejected: and, as soon as they could make that offer in a conscientious manner, they had the satisfaction to find by the king's answer to their address that it was graciously accepted; in consequence of which, they could not

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but hope, that the British legislature would take their case into consideration, and see the expediency of relieving both clergy and laity of the episcopal communion in Scotland from the penalties to which they were exposed in the exercise of their religion.

With this hope, three of their bishops[1], as I have said, came to London in the year 1789; and, notwithstanding the ample recommendations they brought with them from their own country, they found it a work of time to make themselves and their application properly understood. It would have been barbarous, after the die was cast, to have thrown any discouragements in their way: but I was of opinion, from the beginning, that they were come *too soon:* more preparation was requisite than they were aware of. The penal laws had reduced the Scotch episcopal church to a condition so depressed and obscure, that it could scarcely be known to exist, but by such persons as were previously acquainted with its history. Among these, none entered more willingly and warmly than the then good dean of Canterbury. As soon as he heard of the

[1] Dr. John Skinner, bishop of Aberdeen; Dr. Abernethy Drummond, bishop of Edinburgh; and Dr. William Strachan, bishop of Brechin.

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arrival of the Scotch bishops at London, he was anxious to let them know how heartily he approved of the object of their journey, and kindly offered every assistance in his power to bring the matter to a happy conclusion. He paid them every mark of attention both at London and Oxford; and, when they set out on their return to Scotland, without having attained their object, he expressed, in very affectionate terms, his concern at their disappointment, and told them at parting not to be discouraged; "for," said he, "your cause is good, "and your request so reasonable, that it cannot long "be denied."

In February 1791, after having taken his seat in the house of lords as bishop of Norwich, he wrote a friendly letter to bishop Skinner of Aberdeen, assuring him and the other members of the committee for managing the business of the episcopal church of Scotland, that any help in his power should be at their service; and, speaking of their applying anew to both houses of parliament, he said, "It grieved "him to think they had so much heavy work to do "over again; but business of that sort required pa-"tience and perseverance."

It was said about this time, that the lord chancellor, Thurlow, withheld his consent to the Scotch

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episcopal bill, till he should be satisfied by some of the English prelates that there really were bishops in Scotland. When bishop Horne was waited upon with this view by the committee of the Scotch church, and one of them observed, that his lordship could assure the chancellor they were *good bishops*, he answered, with his usual affability and good humour, "Yes, sir, much better bishops than I am."

A clergyman of Scotland, who had received English ordination, applied to him, wishing to be considered as under the jurisdiction of some English bishop; that is, to be, in effect, independent of the bishops of Scotland in their own country: but he gave no countenance to the proposal, and advised the person who made it quietly to acknowledge the bishop of the diocese in which he lived, who, he knew, would be ready to receive him into communion, and require nothing of him but what was necessary to maintain the order and unity of a Christian church; assuring him, at the same time, that if he were a private clergyman himself, he should be glad to be under the authority of such a bishop. One anecdote more upon this subject, and I have done.

From the present circumstances of its primitive orthodoxy, piety, poverty, and depressed state, he

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had such an opinion of this church, as to think, that, if the great apostle of the Gentiles were upon earth, and it were put to his choice with what denomination of Christians he would communicate, the preference would probably be given to the episcopalians of Scotland, as most like to the people he had been used to. This happened, as I perfectly recollect, while we were talking together on the subject of the Scotch petition, on one of the hills near the city of Canterbury, higher than the pinnacles of the cathedral, where there was no witness to our discourse but the sky that was over our heads; and yet, when all things are duly considered, I think no good man would have been angry if he had overheard us.

If the reader should wish to know more of the people of this communion, let him consult an ecclesiastical history of the church of Scotland, by Mr. Skinner, father to the present worthy bishop of Aberdeen; a history comprehending a plain and unaffected detail of facts very interesting and amusing: and I hope he will also be convinced by the narrative I have here given, not only that the bishops of Scotland are true Christian bishops, but that the bishops of England, from the part they kindly took in the affair, do little deserve the clamour which some have raised against them, as if they were so dazzled by

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their temporalities, as to lose sight of their spiritual character, and bury the Christian bishop in the peer of parliament.

The year 1789 was the fatal period, when French infidelity, with all the enthusiastic fury of fanaticism which it had affected to abhor, rose up to destroy all regal authority, to extirpate all religion, to silence with the halter or the axe all that were not with them; and, in consequence of their success at home, undertook to shake, and dissolve, if possible, all the kingdoms of the world. When this tremendous form of wickedness first apppeared, it hapened that I was at Canterbury, on a visit to the dean; and being called upon to preach in the cathedral, I took the subject of the time, and freely delivered my own sense of it, which is now, I believe, the universal sense of all that are true friends to this country. But some persons, to whose affairs a similar revolution in England would have been of great service, were very much offended; and one of them abused me grossly for it in a newspaper. Not many weeks after, the dean himself, on a court holiday, took the same subject in the same pulpit; in consequence of which, the same person that had reviled me was heard to declare, that his sermon ought to be *burned by the hangman.* When he informed me by letter of this accident, he observed upon it, in his easy way, that, as our

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doctrines in bad times would certainly bring us both to the lamp-post, it might then be said of us, "in their death they were not divided." The character of the man who had treated us with all this insolence, was so vulnerable from its infamy, that some other person, who was intimately acquainted with his exploits, paid off our scores to the last farthing, by exposing them to the public in a paper of the time. In so doing, he verified a wise observation, which I once received from a traveller in France, who had seen and knew more of the world than any I ever met with: "The man," said he, "who injures me without provocation, will never be "able to contain himself without injuring others "in like manner; some of whom will be sure to "pay off my scores, and save me the trouble: and "in the course of my life, I never yet found, but "that somebody or other in due time revenged "my quarrel, far beyond its value, upon that man "whose ill manners and insolence I had patiently "neglected[k]."

The life of Dr. Horne, during his episcopate, affords but few incidents considerable enough to be

[k] The two discourses here spoken of are to be found in bishop Horne's Sermons, vol. iii. disc. xxvii. Jones's Sermons, vol. ii. disc. i.

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here related: but there was one which became the subject of much conversation between him and some of his friends. In the summer of the year 1790, he was upon a visit at the seat of a gentleman in Norfolk, for whom he had a great regard. I met his lordship there, by his appointment; and it so happened, that, during our visit, Mr. John Wesley was upon his circuit about the counties of Norfolk and Suffolk, and came to a market-town very near us. Here he had many followers; and, being desirous of preaching to a large congregation, he sent some of his friends to the minister of the place, to ask for the use of the parish church for the forenoon of the next day. The clergyman was under some difficulty how to conduct himself; but, recollecting that the bishop of the diocese was near at hand, he advised them to go and ask his permission. The messengers accordingly went; and the bishop sent them back to the clergyman with this answer: "Mr. "Wesley is a regularly ordained clergyman of the "church of England; and, if the minister makes no "objection, I shall make none." So it was determined that Mr. Wesley should preach in the church the next day. As I never had an interview with that extraordinary man, and had often desired to meet him, I would have taken this opportunity; especially as there was a matter of no small importance, concerning which I had a question to ask him. But

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being at this time an attendant upon the bishop of the diocese, we did not know how it might appear, and were unwilling to run the hazard of such reports as might have been raised upon the occasion. But our friend, at whose house we then were, being of the laity, was under none of our difficulties; and a more intelligent person for the purpose was no where to be found. I therefore requested him to get to the speech of Mr. Wesley in private, after the sermon should be over, and to ask him in my name the following question; "Whether it was true, as I had been assured, "that he had invested two gentlemen with the *episcopal* character, and had sent them, in that capa-"city, over to America?" With some difficulty our friend obtained a private audience; and, after some short civilities had passed, he put his question. At first, Mr. Wesley was not direct in his answer; but by degrees he owned the fact, and gave the following reason for it; that, as soon as we had made peace with America, and allowed them their independence, all religious connexion, between this country and the independent colonies, was at an end; in consequence of which, the sectaries fell to work to increase their several parties, and the *Anabaptists* in particular were carrying all before them. Something therefore was to be done, without loss of time, for his *poor people* (as he called them) in America: and he had therefore taken the step in question, with the hope of

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preventing farther disorders. The fact being not denied, the gentleman, who, for a layman, is as able a church-casuist as most of his own or any other order, began to inquire a little farther into the case, with the desire to know, how Mr. Wesley had satisfied his own mind in this matter, and what grounds he had gone upon. But as they were proceeding, some of his friends, either being impatient of any delay, or suspecting that some mischief might be going forward, came abruptly into the room, and reminded Mr. Wesley that he had no more time to spare. Thus the conference was ended, and our friend was obliged to take his leave. Some time afterwards (for we had left his house that morning) he gave us this account, as nearly as I can recollect; and having been present at Mr. Wesley's sermon, was so well pleased, that he wished half the clergy of the church of England had preached the same doctrines, with the same zeal and devotion[1].

In this preaching of Mr. Wesley, and the subject of the conference, when compared together, we have the character of Methodism complete: *it is Christian godliness without Christian order.* It is pity we could not obtain Mr. Wesley's own sense of the commission with which *his* bishops were sent out: but,

[1] Let us hope that the *other* half *do* preach them.

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as we were disappointed in that, we must inquire for ourselves, and answer as well as we can, without his help. The case obliges us to ask these two questions: 1. With what view this was done? and 2. By what authority? By Mr. Wesley's own account, this was his expedient for the preventing of confusion: whence we may gather, that he supposed confusion was not to be prevented among Christians, but by retaining the order of bishops: and farther, that unity had, in his opinion, been preserved among his own people by their relation to the episcopacy of the church of England, from which neither he nor they did ever profess themselves to be in a state of separation. Of this many proofs might be given. Their present application to the bishop of the diocese was a confession of his authority, and signified a desire of acting under it: and Mr. Wesley had presented himself at the communion in the cathedral church at Bristol, and had received it from the hands of bishop Bagot, as the bishop himself informed me. Mr. Wesley might perhaps have considered farther, that, if bishops were wanting in America for the preservation of unity among his people, and he himself did not send them, nobody else ever would: for, as the British government did not send them, when it had power so to do, it was little to be expected they would attempt it when they had none. I cannot say what use he might make of the dispute between Dr. Mayhew, an

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American dissenter, and archbishop Secker, about the sending of bishops from hence to America; which I have always considered as the beginning and cause of the revolt that soon followed: this, I say, I do not know, and it would be vain to speculate: therefore, let us now ask the second question, by what *authority* he sent bishops to America?

There are but two possible ways of putting men truly into the ministry: the one is by *succession;* the other by immediate revelation or appointment from God himself. Paul received his commission to preach, not *of man* nor *by man*, but of God, who *put him into the ministry*. Other ministers of the Gospel receive their commission by imposition of hands, from those who had received it before. In this latter way of succession, no man can possibly give that which he hath not received. Mr. Wesley, being himself but a presbyter, could no more make a bishop, than a member of the house of commons can make a member of the house of lords, who is made by creation from the king: the *less is blessed of the greater*, not the greater of the less. And, as this could not be done by Mr. Wesley in virtue of what he *was*, it must have been done in virtue of what he *thought* himself to be, a vicar-general of heaven, who was above all human rules, and could give a commission, by a superior right vested in his own per-

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son. If he acted of himself, as John Wesley, a presbyter of the church of England, he acted against all sense and order; and, by taking upon himself what no man can take, he would introduce in the issue more confusion than he would prevent. The end will never be prosperous, when we do evil that good may come; and, if it doth not please God to uphold his own work in his own way, no man can do it for him. He may seem to do something, but it will not last: he works upon a principle, the tendency of which is not to edification but to dissolution. If Mr. Wesley did not act as of himself, but as by immediate revelation from God, and by the primary authority of Jesus Christ in his church, then he was an enthusiast in the strictest and fullest sense of the word; and any other person, or any hundred persons, might act as he did, if they could think of themselves as he thought of himself. But all such confusion was foreseen and prevented, by the rules and orders of a church visibly appointed and visibly continued. When any people, whoever they are, think they can act with God against the rules of God, they are either become rationalists, who do all by human authority, and deny all spiritual communication between God and man; or enthusiasts, who think the inspiration or spirit of the Gospel has set them above the forms of the church; which persuasion terminates in spiritual republicanism. In the Christian society,

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two things are to be kept up with all diligence; these are unity and piety. The man who should suppose that unity without piety will be sufficient to carry him to heaven, would be under a great mistake, and he would be justly condemned and despised for it. But is not he, who supposes that piety without unity will carry him to heaven, under as great (and, if he believes the apostle, as dangerous) a mistake[m]? The subject merits great consideration: but I say no more of it in this place. It reminds me of an anecdote I heard several years ago, and I believe bishop Horne was my author. When John and Charles Wesley began their new ministry, one of them went to consult with Mr. William Law, as a person of profound judgement in spiritual matters; and, when the case had been opened, and the intention explained, Mr. Law made answer: "Mr. Wesley, if you wish to reform the world and spread the Gospel, you must "undertake the work in the same spirit as you would "take a curacy in the Peak of Derbyshire; but, if "you pretend to a new commission, and go forth in "the spirit and power of an apostle, your scheme will "end in Bedlam."

[m] See and consider the xiith and xiiith chapters of 1 Cor. the xiiith as a continuation of the xiith. Some excellent hints will be found on this subject in the Cautions to the Readers of Mr. Law, printed in the Appendix.

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John Wesley was a wonderful man in his way; his labours were abundant and almost incredible[n]; in many respects he did good; he made thousands of people sober and godly; and, while he was doing good, he avoided evil; he avoided (at least in words) the sin of schism: he took the Christian side, in stating the *origin of power*, against the republicans of America; for which he was abused as an *old fox*, who only wanted to be made a bishop. But with all this, he raised a society on such principles as cannot preserve its unity; and thence, in effect, its existence. I now understand, that partly from the loss of their

[n] Among his own people, he seemed to do more than he did. Of this I was informed by a bookseller, who, like others, had been injured in his trade by the encroachments of Mr. Wesley in the way of *book-making;* and I was witness to some instances of this myself. He put his name to a translation of Thomas a Kempis, as if the translation had been his own: but a friend showed me an old translation, with which it agreed, so far as we could see, in every word. He put his name to a Compendium of Philosophy, though he tells us curiously in the preface, it was taken from the work of a professor at Jena, in Germany: yet he must be allowed great merit in amplifying the work. He sold a work of mine, as if it had been an original work, partly copied, and partly put into English verse, without asking the consent, or making a word of acknowledgement in the title or a preface, to the author. He was free to produce any possible good from any labour of mine, without being envied; but such proceedings have too much the appearance of party-craft to consist well with honest unaffected piety.

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leader, and partly from the confusion of the times, they have embraced some bad opinions; in consequence of which, with little or no relation to the church, they will not much longer be distinguished from other dissenters, and may in time be as bad as the worst of them. When the lamp is broken, the snuff may lie burning for a time; but the supply of oil being gone, the light can be of no long continuance. If the Methodists would keep what they have got, and prevent their own ruin, they must do as Mr. Wesley did: they must preserve some relation to the church, so long as any church shall remain to which they may be related.

About a year after the accident of the sermon and the conference, a Life of Mr. Wesley was published by a Mr. Hampson, in which the fact of sending out bishops is confessed. This book bishop Horne had procured; and, taking it out of his pocket as we were walking together in his garden at Norwich, he turned to the passage and showed it me; and afterwards he put it into his Charge, which was the last work he printed before his death; and this brings me to the end of his *literary life*.

For the sake of those who admire bishop Horne's works, and were not acquainted with his person, it may be proper, before I conclude, to say something of

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his *natural life*. When he first came to the university of Oxford, he was quite a boy; but being at a time of life when boys alter very fast, he soon grew up into a person so agreeable, that, at the opening of the Radcliffe library, when all were assembled and made their best appearance, I heard it said of him, that there was not then a handsomer young man in the theatre. But he was not of a strong and muscular constitution; and, from the disadvantage of being very near-sighted (quite helpless without the use of a glass), he did not render himself more robust by the practice of any athletic exercise. Amusements of that sort gave him more trouble than they were worth, and he never pursued them with any alacrity. It is related of bishop Bull, that he was not addicted to any innocent pleasure, which is often necessary to unbend the mind and preserve the body in health and vigour. The only diversion (if it may be called a diversion) to which this great man was addicted, was the enjoyment of agreeable conversation; and the same was the favourite amusement of Dr. Horne to the end of his life. I wish every young man who is intended for a scholar, had some good or some necessary reason for not being led away by any sort of recreation. It was of service to his mind that he was no fisherman, no shooter, no hunter, no horseman: the cultivation of his understanding was therefore

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carried on with less interruption, and his improvements were rapid. While on horseback he seemed to be in more danger than other young men: and he had a friend who was so much concerned for his safety, that he sometimes rode after him, to watch over him, without letting him know of it. But so it happened, notwithstanding his vigilance, that he saw him suffer one bad fall, upon a dirty road, into a deep slough, and another upon very hard ground, in the middle of the summer. His horse was then upon a gallop, and the fall pitched him upon his forehead; but, by the protection of a good providence, the blow only gave him a head-ache, which soon went off without any other ill effect. When he came at last to be a bishop, the friend who had formerly been his attendant reminded him of these accidents, and observed upon them, "My lord, I "saw you fall twice, I have seen you rise three "times:" meaning, that he had first risen to be president of Magdalen College, then to be dean of Canterbury, and afterwards bishop of Norwich. The year after he came to Oxford, he fell sick of the small-pox, which proved very favourable, and he was removed to a house upon the hill at Headington for an airing; where his recovery had raised his spirits to such a pitch, that his friends could not but observe the growing vigour of his mind, and

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augurate that his wits were intended for some very active part upon the stage of human life, as it afterwards proved.

In the year 1758 he was appointed junior proctor of the university; on the 27th of April, 1759, he took the degree of B. D. and on the 28th of January, 1764, that of D. D. His health continued tolerably good, till the time of his proctorship: and here it ought in justice to be remembered, that he made one of the best proctors ever known in the university of Oxford. He was strict in the exercise of his office; but his strictness was accompanied by so much mildness and goodness, that he was equally beloved and feared. His duty called upon him to visit and inspect the houses of poor and disorderly people; in one of which he took the measles, and suffered much by that distemper. The time at which this accident happened was, in one respect, rather unfortunate; for he was confined at the time when he should have resigned his office by a personal attendance in the theatre. Dr. Thurlow, the late bishop of Durham, being at that time *collector*, delivered the Latin speech, at the close of which he spoke to this effect: "As to the late proctor, I shall speak "of him but in few words, for the truth of which I "can appeal to all that are here present. If ever "virtue itself was visible and dwelt upon earth, it was

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"in the person who this day lays down his office." Which words were followed by a universal clapping. It was fortunate in one respect that he was not present; for thus it came to pass, that full justice was done to his character.

On the 27th of January 1768, on the death of Dr. Jenner, he was elected president of Magdalen College: in 1771 he was appointed chaplain in ordinary to his Majesty; which appointment he held till he was preferred to the deanry of Canterbury, on the 22d of September 1781: and on the 7th of June 1791 he was consecrated bishop of Norwich in Lambeth chapel, on the translation of Dr. Bagot to the see of St. Asaph. After he became president of Magdalen college, he adhered to the interest of Mr. Jenkinson, (now earl of Liverpool,) a little to the disturbance of his academical peace. Mr. Jenkinson had been one of his contemporaries at University College: a gentleman, who, from his first appearance in the university, always promised to *do* something, and to *be* something, beyond other men of his time. It was not possible that two such young men as he and Mr. Horne could be near neighbours without being fond of each other's company. The friendship once formed was ever after preserved: and when Mr. Jenkinson, though well known to be of what was then called the court party, offered himself to represent the

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university in parliament, his two friends, the president of Magdalen, and the master of University College, voted for him without success. Their departure on this occasion from what was then thought the *old* and proper interest of the university, brought upon them some animadversions from a few of the warmest advocates on the other side; and little scurrilous witticisms flew about against them both in the newspapers; which, so far as their own persons were concerned, had little effect upon either, but that of exciting their laughter; and they have often been heard to make themselves merry with several passages of that time.

Soon after he was advanced to the presidentship of Magdalen College, he married the only daughter of Philip Burton, esq. a lady for whom he always preserved the most inviolate affection. By her he had three daughters; of whom the eldest is married to the reverend Mr. Selby Hele, and the youngest to the reverend Mr. Hole. The unmarried daughter resides with Mrs. Horne, at Uxbridge. The former residence of this family, near Windsor, introduced him to the acquaintance of several great and respectable characters in that neighbourhood, particularly sir George Howard, who received, and may probably have preserved, many of his letters*.

* I recollect in this place an accident which happened to one of

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In the year 1776 he was appointed vice-chancellor of the university, and continued in that office till October 1780. His vice-chancellorship introduced him to the acquaintance of lord North, then chancellor of the university: a nobleman, who to a fine temper and pleasant wit, had added such good principles and useful learning, that he found in Dr. Horne a person exactly suited to his own mind: and I suppose it owing to the united interest of lord North and the present earl of Liverpool, that he was made dean of Canterbury. When this happened, he would willingly have quitted his cares at Oxford, and taken up his residence in Kent, his native county; but that a friend, to whose judgement he owed respect, would not agree to the prudence of such a step. As for the dean himself, worldly advantage was no object with him; he lived as he ought; and, if he was no loser at the year's end, he was perfectly satisfied. This I know, because I have it under his own hand, that he laid up nothing from his preferments in the church.

his letters. He corresponded formerly with Mr. Price of Epsom, whose lady was the sister of Andrew Stone, esq. By a mistake one of these letters fell into the hands of Mr. Stone; and it happened to contain some free remarks upon the lives and characters of courtiers. When this was lamented as an unfortunate circumstance, "No, no," said Mr. Price, "no misfortune at all—very "proper those busy gentlemen in high life should see what learn-"ed men think of them and their situation."

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What he gave away was with such secrecy, that it was supposed by some persons to be little: but, after his death, when the pensioners, to whom he had been a constant benefactor, rose up, to look about them for some other support, then it began to be known who and how many they were. He complained to one of his most intimate friends, how much it was out of his way to discover such objects as were worthy and proper, because he descended so little into commerce with the world; yet, said he, let any body show me, in any case, what ought to be done, and they will always find me ready to do it. So far as he knew, he did good; and often attempted it, when he could not know; which is more or less the case with every charitable man. The discernment of objects is the privilege of God alone; who yet doeth good unto all, where we know it not.

As often as he was at Canterbury, his time passed very pleasantly: he was in his native country: the families of the place and the neighbourhood showed him the greatest respect, and were delighted with his company and conversation: if he could have indulged himself, with prudence, as he wished to do, he would have fixed himself there for the remainder of his life: but he still submitted to the unsettled life of a pilgrim, between the two situations of his college and his deanry: with every thing that lay between

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Oxford and Canterbury he was acquainted, and with little besides. In the year 1788 his constitutional infirmities began to increase upon him: "I have "been more than ever harassed," said he, "this year, "for four months past, with defluxions on my head "and breast; they have driven me to take the benefit "of the Headington air, this charming season[p], "which, by God's blessing, will enable me to get "clear for the summer, I believe. But, as I grow "older, I shall dread the return of winter. Do you "know what could be done in the way of preserva-"tive? My good friends of the church wish me to "continue here, and engage to do the business of the "Midsummer chapter without me. I am urged to "get once more upon a *horse*—as much like an ass "as possible. Long disuse hath now been added "to an original awkwardness: however, by keep-"ing to a gentle pace, I shall avoid *going off*, as you "remember it was my hap once to do, like a frog "from a board." The visiting of some watering-place, Brighthelmstone, or Ramsgate, for the benefit of sea-bathing, had often been of great service to him. But notwithstanding all that could be done, he grew old faster than his years would account for, being now only in his fifty-seventh year: so that when a design was formed of making him a bishop,

[p] The letter is dated May 20, 1788.

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he felt himself by no means inclined to undertake the charge of so weighty an office; and it was not till after much reasoning with himself, that he was prevailed upon to accept it. I do not remember, that I ever took upon me, while this affair was depending, to throw in one word of advice, for it or against it; but rather that I left all things to work, as Providence should direct[1]. It was a sincere affliction to me, when I attended him at Norwich, to see how his limbs began to fail him. The palace there is entered by a large flight of steps; on which he observed one day, "Alas! I am come to these steps, at a time "of life, when I can neither go up them nor down "them with safety." However, he resisted his infirmities with a degree of resolution. He accustomed himself to walk early in the garden by my persuasion; and assented to it, in his pleasant way, with

[1] Very soon after the nomination of dean Horne to the see of Norwich, a clergyman of that city, calling upon a clergyman of the city of London, said to him, "Report tells us, that the dean "of Canterbury is to be our bishop." "Yes," said the London clergyman, "so I hear, and I am glad of it, for he will make a "truly Christian bishop."—"Indeed!" replied the other; "well, "I do not know him myself, being a Cambridge man; but it is "currently reported at Norwich that he is a Methodist."—The same clergyman, when he became acquainted with his bishop, was much delighted with him; and afterwards lamented his death as a great loss to the Christian church in general, and to the diocese of Norwich in particular.

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these words: "Mr. William," (for so it had been his custom to call me for many years,) "I have heard you "say, that the air of the morning is a *dram to the* "*mind:* I will rise to-morrow and *take a dram.*" That the faculties of his mind did not fail, in the way it was imagined, so long as he remained at Norwich, I could show by the contents of the last letter he wrote to me, within a few weeks of his death; in which there is the same humour and spirit as had distinguished him in the prime of his life. That he was not subject to fits of weakness in his mind, I do not say; he could not persevere in a train of thought, as he used to do, but applied himself by short intervals, as his ability would permit; and in that way he could execute more than we should have expected from him, under his bodily infirmities. From two visits to Bath he had received sensible benefit, and was meditating a third, when I left him in the autumn of 1791, which he had been requested not to defer too long. At my departure from Norwich, he carried me in his coach about ten miles; and we conversed by the way on the subject of his charge, of which his mind was full, and which he was then beginning to print. When I had made him a promise to meet him during his next visit at Bath, he set me down at Lodden, and I betook myself to my horses. That moment will for ever dwell, like a black spot, upon the mind, in which we had the last sight of a

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beloved friend. After this parting I never saw him more. His company I can now seek only in his writings; which are almost my daily delight. His journey to Bath, contrary to the persuasion of his friends, was deferred too long. Yet he had still such remaining vigour in his mind, that he did not intend to make his visit to Bath an idle one; but selected from his manuscript sermons a sufficient number to compose a volume, and took them with him, intending to employ a printer at Bath upon them. To this he was partly encouraged by an observation his good and affectionate lady had made upon him, from the experience of several years, that he never seemed to be so well as when he had printers about him; of which she had even then seen a striking example at Norwich. But, alas! while he was upon the road, he suffered a paralytic stroke, and, though very ill, finished his journey. Mrs. Horne after this wrote me a letter full of hope, that, as the bishop could walk to the pump-room daily, he would still recover: in consequence of which, I went with some courage to London, intending to go on from thence to Bath; but was informed, as soon as I arrived in town, that he was not expected to continue many days: and the next day brought us the melancholy news of his death.

My worthy friend and pleasant companion, the

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reverend Charles Millard his chaplain, was with him at Bath, and was witness to many affecting passages which happened toward his latter end. Bad as he was, if Mrs. Horne entered the room, he spoke to her with his usual cheerfulness; although a stupor commonly oppressed him, under which his mind wandered, and his speech was confused; but from what could be understood, his thoughts were always at work upon some heavenly subject. When it was proposed that the holy communion should be administered to him by his chaplain, "By all "means," said he, "you cannot do a better thing." In this service he joined with great devotion; and when it was ended, "Now," said he, "I am blessed "indeed[r]!"

On the Friday before his death, while his housekeeper was in waiting by his bed-side, he asked her, on what day of the week the *seventeenth* day of the month would fall? She answered, on Tuesday. "Make a note of that," said he, "in a book:" which, to satisfy him, she pretended to do. This proved to be the day on which he died—as quietly as he had lived. From this occurrence, a rumour got abroad, as if he had received some forewarning of the time of his

[r] The letter of Mrs. Elizabeth Salmon, describing this scene, is well worth reading, and is given in the appendix.

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death. To this I can *say* nothing; but I can *think*, without any danger of being mistaken, that if ever there was a man in these latter days, who was worthy to receive from above any unusual testimony due to superior piety, he was that man.

The affliction of his family was much relieved at this time by the friendly and charitable visits of the celebrated Mrs. Hannah More, who was then at Bath, and well knew how much was due to the memory of the departed bishop.

One of his lordship's chaplains attended him to his grave, and then returned in sorrow to Norwich: his other chaplain paid the tribute due to his memory in a plain monumental inscription. Both of them can unite in declaring, as they do with pleasure, that the loss to the diocese of Norwich, and to themselves in particular, hath been repaired far beyond their expectations, in the person of their present diocesan*, the respectable and amiable successor of Dr. Horne. May his days be as long and as happy, in his present situation, as those of his predecessor were few and evil!

* This alludes to Dr. Charles Manners Sutton, now archbishop of Canterbury.

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The inscription is upon the tomb where he was buried, in the church-yard at Eltham in Kent, the residence of his father-in-law Mr. Burton; and the same is repeated upon a tablet of marble affixed to a pillar on the north side of the choir of the cathedral church at Norwich; of which the following is a copy:

Sacred to the memory of
The Right Reverend GEORGE HORNE, D.D.
Many years president of Magdalen College in Oxford,
Dean of Canterbury,
And late bishop of this diocese:
In whose character
Depth of learning, brightness of imagination,
Sanctity of manners, and sweetness of temper
Were united beyond the usual lot of mortality.
With his discourses from the pulpit, his hearers,
Whether of the university, the city, or the country parish,
Were edified and delighted.
His Commentary on the Psalms will continue to be
A companion to the closet,
Till the devotion of earth shall end in the hallelujahs of heaven.
His soul, having patiently suffered under such infirmities,
As seemed not due to his years,
Took its flight from this vale of misery,
To the unspeakable loss of the church of England,
And his surviving friends and admirers,
January 17, 1792, in the 62d year of his age.

Thus have I brought this good man to his end,

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through the labours and studies of his life; in all which his example may be attended with some happy effect on those who shall make themselves acquainted with his history. In writing it I have not permitted myself to consider, what suppressions or alterations would have rendered it more agreeable to some people into whose hands it may fall. As truth will generally succeed best in the end, I have made the story such as I found it. I have concealed nothing out of fear; I have added nothing out of malice; and must now commit what I have written to that variety of judgement, which all my other writings have met with.

Some slight reports have been thrown out, which, without such an explanation as I have in readiness, might be understood to the disadvantage of his memory. A short life of him was written in the year 1793[t], by the reverend Mr. Todd, a clergyman of the church of Canterbury, who has spoken very highly of him, but not above his character in any one respect. Yet some writer in a periodical publication could not content himself without making invidious comparisons, and insinuating to the public that Mr. Todd had been guilty of exaggeration; but

[t] In a volume entitled, Some Account of the Deans of Canterbury, &c. &c. by Henry John Todd, M. A.

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I may appeal to the feelings of the reader, whether it be not a worse mistake, in such a case as the present, to depreciate with an ill design than to exaggerate with a good one; even supposing Mr. Todd to have done so; which to me doth not appear. I take Mr. Todd to be a man who loves the bishop's writings; and I take his censor to be a man who loves them not: and though I have enlarged on many things much farther from my own knowledge, than it was possible or proper for Mr. Todd to do, I would nevertheless advise my readers to consult his account, which I believe to be very accurate in respect of its *dates*, and in the titles, and the particular circumstances which gave occasion to the several pieces, which were written by Dr. Horne, at the different stages of his life.

It has been hinted to me, that Dr. Horne had embraced a sort of philosophy in the early part of his life, which he found reason to give up toward the latter end of it. Before it can be judged how far this may be true, a necessary distinction is to be made. I do not recollect, that his writings any where discover a professed attachment to the Hebrew criticisms of Mr. Hutchinson; and I could prove abundantly, from his private letters to myself, that he was no friend to the use of such evidence either in philosophy or divinity. But that he ever renounced or disbelieved *that* phi-

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losophy, which asserts the true *agency* of nature, and the respective uses of the *elements*, or that he did not always admire, and so far as he thought it prudent, insist upon it and recommend it, is not true. And I need not here appeal to any of his private letters, because some of his most serious and premeditated compositions assert this in terms sufficiently plain and strong. In his Commentary on the last Psalm he shows us what idea he had formed of the natural world. On the words, "Praise him in the firmament "of his power," he has the following comment: "Which power is more especially displayed in the "formation of the firmament, or expansion of the "material heavens, and their incessant operations "by means of the light and the air, of which they "are composed, upon the earth and all things "therein. These are the appointed instruments of "life and motion in the natural world, and they af-"ford us some idea of that power of God unto sal-"vation, which is manifested in the church by the "effects produced on the souls of men, through the "gracious influences of the light divine, and the "spirit of holiness, constituting the firmament of "God's power in the new creation." In this passage it is the author's doctrine, that the firmament signifies the substance of the material heaven; and that this substance is composed of light and air. And farther, that these are the appointed instru-

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ments of life and motion in the natural world: that they give us an idea of the power of God, who acts in the œconomy of grace by the divine light and Spirit, the Son and Holy Ghost, as he acts in nature by the operation of the air and light upon all things; and that thus the two kingdoms of grace and nature are similar in their constitution, and confirm one another. In this doctrine, the doctrine of a philosophy which the world does not generally receive, the author of the Commentary persevered to the last day of his life. And why should he not, when it is palpably true? Whoever asserts the agency of nature, and the offices of the elements as here described, need be afraid of no contradiction: he stands upon a rock, and has all nature to support him; and the long experience of mankind, however it may lose itself in the endless mazes of chemistry, and leave what is useful, to hunt after what is new, does yet all tend to confirm this universal principle, that matter acts upon matter, and that the world and all things therein are moved, sustained, and animated, by the agency of the heavens upon the earth. The persuasion was once almost universal in this country, that matter is invested with attraction, repulsion, and gravitation, as *immaterial* principles: but this persuasion hath very much abated of late years; and it should never be forgotten, that Newton himself left the question open. It was indeed once thought that the motion

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of a secondary planet, or satellite, was a case which demonstrated the necessity of attraction: but since that time, the phenomena of electricity have taught us, that æther can act from an opake body as from a luminous one; and therefore, that the same element may move both the primary and secondary: of which discovery philosophers had no conception when gravity first came into fashion. Our Royal Society have therefore expressed a disposition to admit such a cause of motion, if it can be reasonably applied to the case. Sir John Pringle recommended it to be examined, whether there be not a certain fluid acting as the cause of gravity, and of the various *attractions*, and of the animal and vital motions: and it has been argued by other members of the society concerning the solar system, as if it were *now* more apparent than heretofore, that an æther is dispersed through all space, which gives to bodies a tendency from its denser to its rarer parts. In this the followers of Newton and Hutchinson are now so nearly agreed, that it is to be lamented that science should suffer by any of their disputes, or that the name of any person should be held in contempt upon that account; particularly of so excellent a person as Dr. Horne. Why this good man should be reported to have renounced what Newton himself, if he had seen what we have seen, would probably have adopted and carried on in his superior way, I cannot under-

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stand. Therefore I distinguish once more, that the philosophy, which Dr. Horne professed, did not depend on doubtful interpretations of the Scripture, but was confirmed by reason and experience, as it was argued in his State of the Case between Newton and Hutchinson; from which he never departed, and from which no sensible man could depart. In philosophy, thus defined and limited, he and I were always of a mind. Of myself I will say but little; and that little should have been omitted, if I had not been forced upon an explanation, which I did not expect. For the proof of such a system of nature as Newton was not averse to, I published a large quarto volume, above seven hundred copies of which are dispersed about the world; and there must be learned and ingenious men to whom the thing is not unknown. Against some particulars there may be weighty objections; but against the general plan, I never yet saw one that would trouble me for five minutes to answer it. Yet it does not follow, that people will see as we do. Where things have a new appearance, the world must have time; and the author who proposes them must wait with patience, and bear with every kind of opposition and defamation; the latter of which is never to be understood as an unpromising symptom: for it shows that an adversary is in distress, when he answers any thing in such words as will equally answer every thing.

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From the books of foreigners I learn, that attraction and repulsion are not in such estimation as they were fifty years ago. And at home, the ingenious Mr. George Adams, who has been a student and practitioner in natural philosophy for more than twenty years, has found it necessary to adopt the new agency of nature, and has made his use of it through the whole course of a large work, which may be considered as an Encyclopædia in Natural Philosophy, taking a larger circuit than has yet been attempted by any writer upon the science. Other ingenious men may in time (as I am confident they will) follow his example; till it shall be no longer thought an *honour* to Dr. Horne that he *renounced* this philosophy, but that he did *not* renounce it.

If the reader will not be displeased with me I will tell him a secret, which he may use as a key to decipher some things not commonly understood. Between that philosophy which maintains the agency of the heavens upon the earth, and the religion revealed to us in the Bible, there is a *relation*, which renders them *both* more credible. By a person with the Christian religion in his mind, this philosophy is more easily received; and if any one sees that this philosophy is true in nature, he will not long retain his objections against Christianity: but here is the

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difficulty; *he* will never begin, who resolves never to go on. But of any reasonable person, whose mind is still at liberty, let us ask, why it should be thought a thing incredible, that the creation of God should confirm the revelation of God? By which I would be understood to mean—that the world which we *see* should be a counterpart to the world of which we have *heard*, and in which we *believe?* Many in this age see the force of that great argument in favour of Christianity, which is drawn from the analogy between the kingdom of nature and the kingdom of grace, and admire it above all other things. Dr. Horne in particular had such an opinion of it, and conceived such hopes from it, that he used to say, and did say it late in life, that if Priestley should ever become a believer in the doctrine of the Trinity, it would be from the Hutchinsonian philosophy. To such a declaration as this, which the reader may depend upon, I can add nothing better, or more to the purpose, than a passage, from one of his manuscripts, concerning the religious use that may be made of Mr. Hutchinson's writings; and I am persuaded he persevered, to the day of his death, in the opinion there delivered. The passage is as follows:

"Cardinal Bellarmine wrote a small treatise, en-
"titled, *De Ascensione Mentis in Deum per Scalas*

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"*Rerum creatarum*, which he valued more than any "of his works, and read it over continually with "great pleasure, as he says in the preface to it. "A work of that kind may be done in a far better "and more complete manner, by the key Mr. "Hutchinson has given, than has ever yet been "done, and the natural and spiritual world made to "tally in all particulars. Such a work would be of "standing use and service to the church, and be a "key to nature and the SS. teaching all men to "draw the intended instruction from both. For "this purpose, the SS. should be read over, and "the texts classed under their respective heads; and "in reading other books, all just applications of "natural images should be extracted from them, "particularly where there are any good divisions of "an image into its parts and heads, as much will de-"pend on method and regularity. For the blessing "of God on such an undertaking, without which all "will be in vain, the Fountain of all wisdom and "Father of lights is humbly and fervently to be im-"plored, to enlighten the understanding and purify "the heart, that it may be counted worthy, through "the merits of the dear Redeemer, to understand "the mysteries of the new creation shadowed by the "old, and explained in the SS. of eternal truth, "and be enabled to declare it to the people un-"adulterated with any private imaginations, to the

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"glory of God, the edification of the church, and his "own salvation."

On the other hand, there are in this age philosophical opinions in which infidelity triumphs: and certain it is they have too plain an affinity to the atheistical doctrines of Epicurus and Democritus, if they are not the same thing; and therefore such an evil-minded wit as Voltaire caught at them with eagerness. He foresaw how, with a little of his management, they might be turned against all religion, and lead to the abolition of all divine worship: he therefore strained every nerve to magnify and recommend them: his industry in this respect was wonderful; and we find, by fatal experience, how far it has answered his purpose. The philosophers of France have now seated themselves upon the clouds, from whence they look down with contempt upon every degree of Christian belief;—considering even Newton himself as an example of the weakness of human nature for believing the Scripture! Where will this end?

There is another report against the name of our good bishop, which wants explanation. The learned adversary of the amiable bishop Hurd, and of the reverend Mr. Curtis of Birmingham, and the friend of Dr. Priestley, a judge of all men and of all things,

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took occasion, soon after the death of bishop Horne, to give us *his* character of him, in a note to a book he was then publishing; in which note many things are said well, and like a scholar: but there is one thing which, though well said, is not just to the bishop's memory, who is there reported to have *diffused a colouring of elegance over the wild, but not unlovely, visions of enthusiasm*[u]. Where could the gentleman

[u] The *Socinian* notion of *enthusiasm* being a curiosity which deserves to be known, I shall give it to the reader in this place. I have a book before me, published by a Mr. E——n in the year 1772: a man who seems no natural fool, but has made himself much worse than one through a conceit of superior Christian wisdom. He delivers it to us as a doctrine of the orthodox, that "if our belief were not attended with some *difficulties to our* "*reason*, there would be no merit in our believing;" and then adds, "such men I shall not scruple to call enthusiasts; and "to argue the case with them, would be like trying to convince "the poor straw-crowned monarch of Bethlehem—who is a "king, because he *knows* he is a king." This gentleman tells us his mind fairly and plainly, for which we are obliged to him. But now let us try by his rule the faith of our father Abraham. He believed in his old age, that his seed should be as the stars of heaven, from a wife that was barren; and this is the belief which was accounted to him for righteousness. Here the reason and experience of all mankind were contrary: against hope he believed in hope: here were not only *difficulties to reason*, but an actual impossibility to reason. The promise might have been given before, while Abraham was young; but it pleased God to defer it till he was old, when reason could not receive it; and from

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find these *wild visions?* In the State of the Case between Newton and Hutchinson, the author argues from the words of each, and confirms what he says by fact and reason. The whole is written with the utmost coolness of temper, and without once appealing to any ambiguous evidence. In his sermons, his sense is strong, his language sweet and clear, his devotion warm, but never inflated nor affected; and, from the editions through which they pass, it is plain the world does see, and will probably see better every day, that they are not the discourses of a *varnisher of visions.* In his Commentary on the Psalms, he has followed the plan of the writers of the New Testament, and of the primitive church, in applying them as prophecies and delineations of the person of Christ and of the Christian œconomy. If he is judged to have betrayed any enthusiasm in so doing, it is only because

this circumstance only his faith was meritorious. No, says the Socinian; this man, by my rule, was an *enthusiast,* no more to be argued with than the *monarch of Bedlam,* &c.

What the mind of that man can be made of, who receives the Scripture as the word of God, and denies that *faith* has merit in admitting what is attended with *difficulties to reason,* it is as hard for me to understand, as it is for him to receive the Articles of the church of England; and yet, if he has spoken of himself truly, I cannot deny the fact: and as this man is but a pattern of other Socinians, I do suppose it to be the opinion of them all, that the proper act of *faith* in a Christian is an act of *enthusiasm.*

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he happened to write in the eighteenth century; when Christian learning, under the notion of improving it, is greatly corrupted; the fathers of the church but little known[x], and less relished; and the zeal and piety of the reformation very much abated. Erasmus was just such another enthusiast in his divinity as Dr. Horne, and is frequently found to have diffused a like colouring of elegance over like interpretations of the Scripture; in which, however, he is not always either so elegant, or so successful, as the late bishop his follower: yet for this, in the days of better divinity, when *faith* and *piety* were more in fashion, Erasmus was never reputed an enthusiast. A little warmth of *devotion* is very excusable in a Christian writer; and we apprehend that a very strong conviction of the wisdom and excellence of Christianity is necessary to the making of a good divine—Ου δει μετριως κεκινημενον απτεσθαι.

When a man of learning censures without justice,

[x] I was therefore pleased with a seasonable attempt to revive the reading of the Christian fathers, by the Rev. Mr. Kett, in the notes and authorities subjoined to the second edition of his very useful and learned Bampton Lectures, p. iii. where he recommends to the ecclesiastical student a selection from the writings of the Greek and Latin fathers. I could add other names and other pieces; but those he has mentioned are very sufficient.

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he opens a door for the free remarks of others upon himself. But I search not into the gentleman's writings, for any examples of severity, scurrility, adulation, perplexity of principle, smoke and smother, pedantry and bombast: let others look for such things, who take delight in finding them. For my own part, I would rather wish that my learned friend, when he is throwing his fine words about, would consider a little beforehand, how unworthy it may be found to attempt to lessen in any degree the good effect of such a character as that of Dr. Horne upon the Christian world, in its present declining condition and dangerous situation; and how much more it would be for his honour to use the eloquence he is master of, rather in promoting than in hindering its influence. He knows too much of the world to be ignorant, that in this age, when so many counterfeits are abroad, when some are so wild, and others so squeamish, no wound is so cruel upon a religious man, as the imputation of a wild enthusiastic fancy: a fault wantonly imputed, by the vicious and the ignorant, to unexceptionable persons, only because they have a little more religion than themselves: and if such persons have made it their business, like Dr. Horne, to be deep in the Scripture, they will always be in danger from those who are not so. Heathens accused the first Christians of atheism and sacrilege, because they would not worship idols; and abused

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them as haters of mankind, only because they avoided evil communications, and refused to be "conformed "to this world." Voltaire had no name for the Christian faith but that of superstition or fanaticism. There is a very useful and judicious dissection of enthusiasm, by Dr. Horne himself, the best I ever met with, just published in a compilation by a society for a *reformation of principles*, which if gentlemen will condescend to examine, they may be better able to distinguish properly betwixt those who *are* enthusiasts and those who are *called* so.

All good men are walking by the same way to the same end. If there are any individuals, who by the shining of their light render the path more plain and pleasant, let us agree to make the most we can of them, and be "followers of them, who through "faith and patience inherit the promises."

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APPENDIX.

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APPENDIX.

The Last Letter of the Reverend Robert Welbourne, Rector of Wendelbury in Oxfordshire.

[Referred to page 36.]

Dear Jones,

You make it a doubt whether I am a letter in your debt, or you in mine. This is a gentle rebuke for my silence; for so I must take it, conscious as I am of my own default; and, yet excusable, if frequent returns of pain and sickness may plead in my behalf. In these circumstances I have been as it were *oblitus meorum* for some months, and am therefore the more obliged to you for not applying to me the latter part of the sentence. In the month of July, had I not been prevented by a very bad fit of the stone, I was engaged to have been at ———, not without some hopes of seeing you: but it was not to be so: they now tell me I must, and I find it necessary to keep as quiet as I can. Arrived as I am at the age of man, I do not presume upon much time to come. My chief concern now is to make such an

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exit as my friends would wish me; which, by the grace of God, and their prayers and my own, I hope to do. The manuscript you speak of, as you seem to set a value upon it more than it deserves, I thought to have redeemed with a fair copy; but as I am now not likely to do so, you may keep or destroy it as you please. The heavy expense of your late removal must, I think, disable you from proceeding to your degree so soon as you intended. If his grace of Canterbury considers his own bounty as the impediment, he cannot do less than grant you a faculty from Lambeth. If I should see our archdeacon Potter, as I hope to do in October, I shall give him a broad hint to that purpose. Wishing you health and prosperity, with my best respects to Mrs. J., I am, dear sir,

Most affectionately yours,

Wendelbury, Sept. 7, 1764. ROBERT WELBOURNE.

This was followed, in the month of December afterwards, by a letter from Mr. Horne, which gives a very affecting account of this good man's death.

"OUR good old friend, *Robertus Wendelburiensis*, took his leave of this world about five weeks ago. His disorder was in the bowels, through which he had no passage for ten days. But it was effected by putting him into a warm bath, and he was brought back from the gates of death; at which he expressed some regret, as having hoped that his pains and sor-

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rows were at an end. But a relapse soon carried his weather-beaten vessel to its desired haven of rest and peace. He died in strong faith, lively hope, and perfect charity, having received the eucharist from the hands of the master of University College, who administered to him *in extremis*, and during his whole sickness. He desired that a little water might be mixed with the wine in the sacramental cup; and this was the only particularity. Large bundles of papers, bound up by himself for that purpose, were burnt, according to his order. A few sermons were left to his nephew, who was executor. He bequeathed his gold and silver medals to Mr. Gilpin, and some copper ones to Christ-church. It is observable, that he had kept a most exact account of his expenses from the time when he was eighteen years of age. He once lent 1000*l.* to Dr. ****, which, as he took no security for it, he lost by the doctor's death, both principal and interest. He ordered scarves, rings, hat-bands, and gloves, for the proper persons who attended his funeral. Thus we must leave the body of our friend in the dust, and his spirit in the bosom of faithful Abraham, waiting for the happy day of their re-union and glorification."

The manner in which Dr. Horne treats this melancholy subject is so tender and affecting, that I shall here add another letter, which he wrote to another intimate friend, upon a like occasion.

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To W. S.

12th Feb. 1780.

We are all much affected by the melancholy tidings communicated in your letter. They are indeed such as I have expected to hear many times; but, when they come, it seems as if one had never expected them in earnest. And yet, when the first feelings are over, we cannot be concerned for the person departed, but for ourselves only. Her sufferings were long and heavy, and, therefore, we cannot in reality be sorry to find she is released from them. For many years she was in the furnace, and it was more than usually heated. Melted down at length, and purged from dross, she is formed anew, a vessel for the heavenly temple, and does not now wish to have suffered less in the day of trial and probation. Let us copy her patience and resignation, which were truly exemplary, and prepare to follow in God's good time. Having paid the tribute of grief that is due, let us return, with fresh vigour, to the duties of life, and prepare to answer those calls, which our faith and our country, our church and our king, will shortly, I think, make upon us all.

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Another letter to the same, on another subject.

To W. S.

2d July, 1788.

In reading Gibbon, I was astonished to meet with so much gross and vulgar obscenity, from the pen of a *refined* and *elegant historian* and *philosopher;* and had thoughts of stringing the passages together, and presenting them to the public. I did not much like the dirty work, and am therefore glad to be prevented by some one, who has done it with great gravity, in the Gentleman's Magazine for June, under the style of—"Selection from Mr. Gibbon's "*learned* and *entertaining* Notes," &c.—Who the *late prelate* was, that used to talk *bawdry* in Greek, I know not, but think it must have been ****; for they do not always go together.—In the xlviith chapter (the last of the fourth volume) Gibbon has displayed all his skill to expose church-polemics and churchmen, on the subject of the incarnation, and the different opinions and councils holden concerning it. He has taken great pains to investigate and state all the niceties and minutiæ of the dispute (as indeed he had done before the case of the *Logos* and the Trinity), and sets off as if most seriously interested in the cause; his style more flowing than usual, and sometimes rising to a degree of sublimity, as if inspired by the subject. It would be worth your while, when you have two or three hours upon your hands, to read over the two chapters, as they stand by them-

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selves, detached from the civil history, and form a sort of *whole* on those great and much debated points of theology.—The story of the degenerate Greeks, the foolish emperors, and profligate empresses, is tedious and tormenting to read; but the chapters on Arabia, Mahomet, the Saracens, Caliphs, Crusades, Tartars, and Turks, are very curious and informing; though shocking to the imagination are the repeated carnage of the human race, and devastations of the globe, first by one set of savages and then by another. When to these you add the intestine quarrels and bitter animosities between the Greeks and Latins, till, at the last siege of Constantinople by the Turks, one of the Greeks in high station declared he had rather see a *Turk's turban* there than a *Cardinal's cap*—one really shuts the book, almost ready, with Charlotte Smith, to write an ode to *Despair*.

As to Lindsey, as a writer, he is a poor creeping soul. I think I shall put down some strictures; but the worst is, one shall be involved by degrees in so many different controversies—nature and degree of *inspiration*, doctrine *of satisfaction*, our own *establishment*, *subscription* to articles, &c. *liturgy*, *episcopacy*, &c. (for they are all lugged in)—and now, besides the case of the *demoniacs*, the existence of any *devil* or *Satan* at all, which Lindsey denies. Another difficulty is that of obviating the sayings and examples of many latitudinarian protestants thrown in our teeth, men otherwise of great note, and universally almost esteemed—some of our own church, that were or are bishops, who have wished for a change of forms, &c.

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But, however, the bold strokes of Priestley, Lindsey, &c. will let them see every day, more and more, the danger of innovation, and cure them, perhaps, of their disorder.

Copy of Mrs. Salmon's Letter to her Sister, on the Death of Bishop Horne.

[Referred to p. 180.]

My dear Sister, 17th Jan. 1792.

THIS morning, at twenty minutes past two o'clock, our dear *lord* departed this life. He died as he lived, a saint indeed! He had not been able for some days to express himself clearly; but yesterday, when Mr. Selby read prayers, he joined with him, and repeated the Lord's prayer with as much composure as ever he did in his life. After that he received the sacrament with my mistress and the ladies, Mr. Millard, Mr. Selby, Gilbert, and myself; and when that was over, he said, "*Now I am blessed indeed!*"—All was peace and joy and comfort within. He blessed us all severally, and thanked us for all we had done. Had you seen him bolstered up, blessing his children, and speaking comfort to his wife, in the hope and trust of their meeting again, you would never have forgot it. I am sure I never shall; nor do I wish it. We have reason to think that he did not suffer at last, as he went off without a groan, and has still a smile upon his face, as if he

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was alive. He is to be buried at Eltham. I can write no more, though I have more to say. Your good master may like to hear how he departed. I hope you will read this to him, though it is scarcely to be understood. I cannot say more.

Yours affectionately,

E. SALMON.

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CAUTIONS TO THE READERS OF MR. LAW,

And, with very few Variations, to the

READERS OF BARON SWEDENBORG.

[Referred to p. 68 and 166.]

FIRST. Either J. Behmen's scheme is a new revelation, or an explanation of the old. If the latter, why is it wrapt up in such mystic jargon, never heard of in the Christian church before, and not given us in Scripture language, which is the only explainer of itself?—If the former, it is an imposture and delusion; for extraordinary inspirations are not to be credited, unless vouched by miracles, which God always sent to attest his extraordinary commissions: and if they are pretended to come from him, and do not, then it is a demonstration that they come from the devil, "transformed into an angel of light." To equal the imaginations of men to the holy Scriptures of God, and think them as much the inspiration of God as what was dictated as such to the holy prophets and apostles, is strictly and properly enthusiasm. This Mr. Law has done; for he says, he looks upon the writings of J. Behmen to be no more human than St. John's Revelation.

II. Mr. Law by creation will have nothing farther

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meant than the formation of the world out of pre-existent matter; contrary to the sense always put upon it by the Christian church. The formation is described step by step; but the creation in Gen. i. verse 1. must relate to the production of, or giving being to, the matter, in its dark and *inform* state. The consequence of Mr. Law's opinion must be, either that matter, though distinct from, is co-eternal with, God, which cannot be; or else, that it is an emanation, generated from his substance or essence, which is the abomination of Platonism brought into Christianity. The confounding God and created nature together is the essence of Paganism, and the foundation of all the errors in the Heathen and Christian world. The Scriptures are constantly guarding against it, and distinguishing Jehovah from what is only the work of his hands. Eternal nature is a blasphemous contradiction; for God only is eternal; he only has being in himself, and gives it to every thing else. Nature may be a manifestation, or representation of God, as a picture is of a man; but has no more connexion with his substance or essence, than that hath with its original, or the painter that drew it.

III. Mr. Law denies the wrath of God against sin. Now, that wrath in God is the same weak and infirm passion that is in man, no body will suppose. But that it produces effects, which the image of wrath executed by man is taken to give us an idea of, is a truth the Scriptures are full of from Genesis to Revelation. And it is described under all the images that

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are dreadful in nature; chiefly by that most dreadful of all, fire. "Our God is a consuming fire." No one will suppose from this text, that God is really material fire; but that his justice, vengeance, wrath, or whatever you please to call it, will have an effect upon sinners, that is pictured by the effects of fire upon natural bodies.

Nor can all the wit and invention of man get rid of those innumerable Scriptures that speak of the wrath of God to be executed upon a sinful world, under the lively figure and representation of it, fire; as any one may see, that will turn to the Concordance. Sure I am, that if these can be construed to mean, a *dark, fiery, whirling anguish rising up and opening its birth in the inward depth and ground of the soul*, there can be no certainty in words. The lake of fire, or hell, is not within but without the sinner; for he is to be cast into it. That inward remorse, anguish, and despair make a part, there is no question; but they are not the whole.

IV. But there is a consequence that follows this notion of no wrath of God against sin, and strongly insisted upon by Mr. Law, which shakes the foundation of Christianity; viz. that Christ did not die to propitiate or appease that wrath; that he did not die as a sacrifice in our stead. This demolishes the doctrine of a vicarious satisfaction for sin, made outwardly upon the cross, by the blood of Him, who, being God, could give it infinite merit, to satisfy infinite justice; and, being man, could make the sa-

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tisfaction in the same nature in which the sin that required it was committed.

Mr. Law says, God is love. True. But is he not justice and truth as well as love? Has not Truth said, "The soul that sinneth, it shall die?" And did not Justice require the execution of that sentence? God is not only just, but justice itself; and justice cannot remit the least farthing; else it were not justice. God's attributes must not fight with or conquer and subdue one another. On the contrary, they magnify and exalt one another. Thus his justice is magnified, in that it exacts full and adequate satisfaction; his wisdom is magnified, in finding out such means to make it; his mercy and love, in affording those means, and fulfilling all his promises, in Him in whom mercy and truth thus met together, righteousness and peace kissed each other. The inward application of this satisfaction, made outwardly by the blood of Christ shed upon the cross, to the heart of every believer, by the hand of faith, for its justification, with the sanctification that accompanies it, by the water flowing with the blood, to a new birth and life of righteousness from the death of sin, is doubtless the great end and intent of Christianity; as much as taking a medicine is the end and intent of its being given. But the Gospel preached and read, and the sacraments administered in the church, are the instruments appointed to work all this, by the power of the Spirit that goes with them, as channels into the heart of every believer. But if, before he has re-

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ceived the grace of Christ by these, which are the only appointed means of receiving it; or if, instead of going on with humility and diligence in searching the Scriptures of God, a person is to shut himself up and search the inward depth and ground of his heart; what will he find there but the devil, ready to take advantage of his having left his only guide, and "transforming himself into an angel of light," under the disguise of great flights of devotion and illumination, to instil his diabolical suggestions, and lead the deluded soul, blindfold, and thinking herself safe in the hands of the Spirit of God, to deny and write against the satisfaction and atonement made for her sins by the blood of her Redeemer? For by these very means have we seen one of the brightest stars in the firmament of the church (oh! lamentable and heart-breaking sight!) falling from the heaven of Christianity into the sink and complication of Paganism, Quakerism, and Socinianism, mixed up with chemistry and astrology, by a *possessed cobbler:* and, alas! when a man comes to forsake the Bible, and write against its doctrines, what matters it whether it is done by the light of nature, the light within, or the inspoken word? "Believe not," therefore, good people, "every "spirit," whispering to your soul in a fit of quietism; but "try the spirits," by the Bible, "whether they are "of God." Keep to *that;* and let your faith, hope, love, and devotion rise as high as they will. The higher the better.

V. As to the *angelical world, glassy sea,* &c. it is a mere romance, without the least countenance from

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holy Scripture; nor does he, I think, produce above a text or two, by way of proof. The holy Scriptures tell us, the world was good at the finishing of it, but by the devil came sin, the parent of all evil, natural and spiritual—that Christ came to redeem us from it all, to satisfy for our sins, to raise our souls to righteousness, by his Spirit here, and to glorify us, body and soul, hereafter. This scheme is complete, without searching after the state of the chaos before it was in being, or fancying this world to be the *ruins of the angelical,* as William Whiston did it was the tail of a comet. The same is to be said of the notion of Adam cased up in *spiritual materialities*, one over another, like the coats of an onion. How many of these he had, Mr. Law does not seem sure, giving different accounts in different books. Instead of inventing hypotheses concerning the nature of paradise, let us study the way that led the penitent thief into it, repentance and faith in a Saviour on the cross, King of kings, and Lord of lords.

VI. Mr. Law is very lax and latitudinarian with regard to the government and discipline of the church; which, though, as he says, it will not save a man, yet is absolutely necessary to preserve those doctrines that will. A hedge round a vineyard is, in itself, a poor paltry thing; but break it down, and all they that go by will pluck off her grapes. And no sin has been punished with heavier punishments, for that reason, than throwing down fences, and making it indifferent whether a Christian be of any church or none, so he be but a Christian, and have the birth of

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the inspoken word, which is a Pope in every man's heart. But if Christ left a church upon earth, and ordered submission to the appointed governors of it, so far as a man resists, or undervalues this ordinance of Christ, so far he acts not like a Christian, let his inward light be what it will. In the same manner, I think, he is injudicious in condemning *all human* writings, commentators, &c. because people are divided through the multiplicity of them. All human learning that tends not to the knowledge of God, deserves the censure he bestows in a very masterly manner. But how are we to understand the holy Scriptures, and be able to teach and explain them to others, without a knowledge of the languages in which they are written? And towards this, the labours of the faithful servants of God who have gone before us, cannot but be of great service. And, therefore, I see not why time is not as well spent in the writings of the noble army of saints, and martyrs, and confessors, as in those of J. Behmen; and much better than in searching for truth in the *inward depth* and *ground of the heart*, which is indeed, we see, "deceitful above "all things. Who can know it?"

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Copy of a Letter to a Lady on the subject of Jacob Behmen's Writings.

(See p. 68.)

Madam, April 8th, 1758.

THOUGH your letter did not give me all the satisfaction I had hoped for, yet I find in it several hints, for which you are much to be honoured; and, to say the truth, I never met with a person, who, after diving into those matters with which you are at present engaged, did yet possess such a spirit of humility, and remain so open to conviction. Being therefore persuaded you have no disposition to reject the truth, provided I can make it appear to you, and I have no temptation, God is my witness, to offer you any thing else instead of it; I have resolved to address myself more closely to the subject in question; for, till we descend to particulars, but little good can be expected from general objections, easily obviated by as general answers; and, perhaps, after all, the real merits of the cause have not been brought into consideration.

I am ready to join issue with you, that if J. Behmen was not inspired, he must either have been a hypocrite or a madman; and that his writings are utterly to be rejected by every sober Christian. You have shown your judgement, madam, in thus bringing the whole matter to a single point; for now there is only one question to be settled: and, as you suspect me of taking up with false reports of your author, I shall

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not be content with any report at all, but set down his own words, or refer to their place, where I have occasion to speak of his doctrines.

You argue for the probability of his inspiration from those words of St. Peter, Acts, ii. 17. which, if you examine the place, will appear to have been applied, not to any future inspirations at some distance of time, near to the dissolution of the world; but to the present event then brought to pass: "THESE," says he, "are not drunken, as ye suppose; but THIS "IS that which was spoken by the prophet Joel: It "shall come to pass in the last days," &c. where it is plain St. Peter applies these words of the prophet to the miraculous gifts of the Spirit at the time then present. He does not, indeed, confine the gifts of the Spirit to that time and season only; yet his words give us no ground to expect any extraordinary effusions towards the conclusion of the world. How this affair is, and what we are really to look for, must be learnt from some other passages.

The error, I presume, arises from a misunderstanding of that phrase, *the last days*, which are taken for these days and this age, when things are drawing apace to their latter end. But, madam, the Scripture has divided the ages of the world into three grand periods; the first of which is called the *beginning*, whose date begins at the creation, and takes in all the generations till the establishment of the law of Moses: as where Christ says, "From the beginning "it was not so." Matt. xix. 8. Mark, x. 6. The second is called the *old time*, or the time of the *law*,

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when the people of God were under the elements of the world, and the *oldness* of the letter. The third and last period is the time of the Messiah, when the law was fulfilled, and "all things became new;" and this period, from its first commencement to its conclusion, is meant by the *latter days*, the *last time*, &c.

After this rule the blessed apostle thus expresseth himself, Heb. ix. 26. "But now once in the END of "the world hath he (Christ) appeared to put away "sin by the sacrifice of himself." If we should here attend only to the sound of the expression, without comparing the Scripture with itself to attain its sense, we might as well expect that Christ should appear again in these days to put away sin, as expect another miraculous effusion of the Spirit from those words alleged by St. Peter, wherein the *last days* are spoken of; for, as it is here said, "In the *end* of the "world he *hath* appeared," so is it in the other place —"He *hath* shed forth this which ye see and hear." And this abundantly confirms what I have advanced, that the words in question belonged to an event not now to be expected, but then accomplished.

If we are desirous to know in what posture the Christian church should be toward the end of the world (in the sense in which we commonly understand that phrase), that is, toward the second advent of Christ, we shall discover a face of things very different from what those words of the prophet Joel have described to us; for these days, madam, are not to be distinguished by the wisdom or holiness of those who live in them, but, on the contrary, by their abo-

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minable ignorance and wickedness. The light of God is to be almost extinguished, and his lamp going out in the temple at that midnight wherein the bridegroom cometh; and false delusive lights are to rise up instead of it. Why else is it said, 2 Thess. ii. 3. "That day shall not come, except there come a falling "away first?" and again, that, "when the Son of "Man cometh, he should not find faith on earth;" for that "false Christs and false prophets," called in another place (1 Tim. iv. 1.) "seducing spirits, "speaking lies in hypocrisy," should arise with such seeming pretensions as should be sufficient almost to "deceive the very elect;" and that these deceivers should multiply so abundantly, that, for the sake of some few, God in mercy would cut short the days, lest a total corruption should take place?

Our blessed Saviour is particularly earnest with us on this subject, bidding us beware, for that he has "told us before," that some should be enticing us into the fields and deserts, others into the "secret cham-"bers," &c. so that ignorance cannot be our excuse if we are "led away with the error of the wicked, "and fall from our own steadfastness."

So little encouragement is there to expect new lights and revelations in these times, that, on the contrary, if any man now pretend to be "some great "one," sent from God to enlighten the world, we are to suspect him for one of these impostors: and as J. Behmen has assumed such a character, the probability lies strongly against him, even before we examine his credentials.

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There is another thing you will readily grant: that, supposing any such deceiver should arise, with his books written at the instigation of Satan; I say *supposing* such a thing, there would be all the reason in the world to expect a considerable mixture of sanctity, temperance, humility, abstraction from the world, and other the like virtues: his writings would else stand no chance to "deceive the elect;" who are not to be ensnared by open vice and bare-faced immorality, but only with high pretences to the contrary. Hence it is, that the ministers of Satan never appear with their proper colours, but "transformed as the "ministers of RIGHTEOUSNESS" (2 Cor. xi. 15.) even as their master himself was into an "angel of light;" and in this shape, as a great and good man has observed, the "devil is most a devil, because he can most "deceive." The fact has always been as I am representing it; for, if any heretic started up in the primitive church, it was ever with some pretences to superior holiness, mortification, giftedness, spirituality, &c. that his personal character might raise the admiration of unwary men, and so make way for the most pernicious and diabolical errors in points of faith. The Scriptures give us some instances, such as "ab-"staining from meats," and forbidding to marry;" to which others might be added from ecclesiastical history. The impostor is never content either with the ordinary *knowledge* or the ordinary *fruits* of the Gospel; but would far exceed them, and outstrip the practical attainments of all other Christians; the best of whom he will condemn as *Sodomites, fatted swine,*

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shepherds of Babel, mouth apes, which, with innumerable others of the same cast, are the lamb-like phrases of Jacob Behmen. So that if you should find a contempt for the vanity of the world, humility, charity, and other great and shining virtues strongly recommended, this is by no means to be allowed as a test either of the divinity of his commission, or the truth of his preaching. For these are the "feigned "words" (2 Pet. ii. 3.) with which he makes merchandise of unstable souls, turning their ears from the truth, that they may be turned unto fables: and if many were led away with such devices, even in those early days, when the love of Christians did even astonish infidels, when a spirit of martyrdom flourished, and the preaching of the apostles yet sounded in the church; what wonder is it if many should be ensnared by them in these dregs of time, when the love of many is waxed cold, and the truth of God is in general "evil spoken of" throughout the world?

These reflections I have set down as preliminaries: they are intended as a sprinkling of water to lay any little dust that may have been raised for the deceiving your eye-sight; and they are offered to a person whose good sense and discernment will immediately see, and, I have reason to think, as readily acknowledge, the truth of them.

The probability then, it seems, as to the affair of inspiration, is against the writings of J. B. Such things are not *now* to be expected, but the contrary. How the fact is in itself, we are in the next place to consider; and there is but one method of doing it to

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any purpose, which is this: there is a word of revelation before us, and we all agree that it was "given "by inspiration of God. Whatever, therefore, is false, *this* must be true; *so* true, that it is the test and standard of all truth upon earth. Every thing that opposes this word of truth must be a *lie;* and he that delivers it a *liar*. If he pretend to have received it of God, it is so much the worse; for then it is not only a lie, but a *blasphemy;* and he himself is a blasphemer, because he makes the Spirit of truth the author of his lies. What J. B. has written must be judged of by this rule, and received or rejected as it shall be found to agree with it.

And, first, let us take a view of his style and method in general, which is not at all like that of the Scripture, but the reverse of it; for the Scripture is clear and uniform in its language, as coming all of it from the same author, and addressing itself to the capacity of all mankind. Even where it is most obscure, as in the visions of Ezekiel and the Revelation of St. John, it borrows ideas from the things that are before us, and takes the visible objects of the natural creation to express and delineate what is unknown or invisible; so that if you have obtained its meaning in one case, you will be able to unriddle it in every other case of the same sort: whence arises the great usefulness and necessity of "comparing spiritual things "with spiritual," that is, the Bible with itself, in order to comprehend them. But how different from all this is the style of J. B.! His ideas are rarely taken from nature, but in general from the dark science of

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Alchymy, in which he had dabbled till his brain was turned: hence it is that we find so much about *ether*, *spirit*, *matrix*, *genitrix*, *essence*, *quintessence*, *essence of essences*, *tinctures*, *extracts*, *harshness*, *sourness*, *bitterness*, *attraction*, *firebreaths*, *sugar of hell*, *salt*, *sulphur*, *mercury*, and others of the like sort, so abhorrent from the Scripture, that the very sound of them is sufficient to frighten any man but a blacksmith out of his senses. If I guess right, Paracelsus was the father of this jargon: he held it no crime to deal with the devil for the advancement of medicine and chemistry; and the chemical writers of succeeding times, after his example, have intermixed with their writings some of the highest mysteries of the Christian faith, veiled under the occult terms of their own wonderful science, to be understood only by adepts, (such as Jacob calls *the children of the lily)*, who, they pretended, were to be holy and pure from all spot of iniquity: so that your author, madam, with all his mysteries, is very far from being an original; and in his style and method is so opposite to sacred Scripture, that his language must not be imputed to the same author by any person who has rightly considered both. But you tell me, "The words are his own, he says: the sense "only was inspired." And if he says this, he is not to be believed any way: for, in the first place, his inspired writings will then be like no other; the prophets and apostles having SPOKEN (not *thought* only) as the Spirit gave them UTTERANCE: and the whole sacred Scripture is not called the *sense*, but

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the WORD of GOD; because Christ and the Holy Ghost *spake* it by the prophets, whose usual introduction is, "Thus SAITH the Lord." Hence it is that the prophet David, speaking of his own inspiration, says, 2 Sam. xxiii. 2. "His word was in my "tongue;" and again, in the xlvth Psalm, "My "tongue is the pen of a ready writer." Whence it is manifest, that the inspiration from the Spirit of God did, in fact, always extend to the *tongue*, and the *expression* whether *spoken* or *written:* and there are weighty reasons why it cannot be otherwise; but I have no room for them.

Secondly. If Jacob says this, he forgets himself and is in two stories; for, in his second book, concerning the *three principles*, chap. xxv. 51, he says, "We speak *not our own words*, but we *speak* in our "knowledge and driving in the spirit that which is "shown us of God." Again, chap. xxv. 100, he tells us of "*the spirit* that *driveth his pen*," and his *pen* could not be driven to *thought*, but only to *utterance* or *expression*. So that if what you have observed be true, that *the words are his own, he says*, then he has contradicted himself in terms, and that with regard to the first and great point of which he ought to satisfy us, viz. the reality of his *inspiration*, which can receive but little honour from such inconsistencies. But the worst is, that he hath not only contradicted himself, but the Scriptures; and that in many more instances than I can enumerate within the compass of a letter. You say, madam, he has not added to the book, but only explained it;

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whereas it appears to me (from some things which perhaps have not yet fallen in your way) that he contradicts it, and has added many things to it; for he has set up doctrines expressly condemned by it, and has denied several of its most positive assertions.

In the piece above-mentioned, which is the sum of all his doctrines, he preaches up "the regiment "(rule or dominion) of the *stars and elements that* "*driveth the body and soul of man*," chap. xviii. 25. But to make the soul of man subject to be driven by the influence of the stars, is no other than idolatry and paganism: it was this notion that introduced the vain science of astrology, and led the Heathen to worship the stars, as gods endued with the power of over-ruling the affairs of this lower world. But God warned his people against this doctrine, Jer. x. 2, *Learn not the way of the Heathen, and be not dismayed at the signs of heaven:* the same is repeated more than once in the law of Moses. And the contrary is again repeated by Jacob, chap. xx. 87, "*O Cain*, thy potent kingdom cometh not from "God, but hath its *influence from the starry hea-* "*ven:*" and again, *ibid.* "The rule and government "of this world, ALL according to the *influence of* "*the stars, not ordained of the Deity:*" which is doubly false; for the government established in the world is not from the stars, as he affirms; but "the "powers that be," whether good or bad (for this was spoken of Nero), "are ordained of God."

As for his explaining the book, let us take the fol-

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lowing instance; whence it will follow that, if he was inspired, St. John, who wrote the Revelation, certainly was not. The seven golden candlesticks, as Christ expounded their meaning in vision to St. John, did signify the seven churches of Asia; and the seven stars, the angels (that is, the bishops or chief rulers) of those churches. But Jacob, taking the matter into his hands, expounds them afresh, and says, chap. xx. 42, "The seven golden candlesticks "are *his humanity*, the seven stars are his *deity*:" which two expositions, as they can no way be reconciled with each other, we need only compare, to detect the ignorance and impudence of this impostor. From another passage we shall have the same conclusion, either against *him*, or against *Moses* and *St. Paul*. Chap. xi. 40. he says, "Adam looked upon "the tree of knowledge, became infected by lust, "and was *undone:* and, *then*, said the heart of "God, *It is not good for him to be alone.*" This throws the temptation of Adam quite into another order, and makes it arise from other causes than what God hath revealed to us; for Adam gives this as the reason of his fall—"The woman whom thou "gavest to be with me, she gave me of the tree, and I "did eat." Gen. iii. 12. To which St. Paul referring assures us (1 Tim. ii. 14.) that "Adam was not de-"ceived; but" that "the woman, being deceived, was in "the transgression." This makes the woman to have been *first* in the order of the transgression, and also the immediate cause of Adam's falling after her example. But here Jacob puts in his negative. Adam,

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according to him, was deceived: and the woman was so far from being first in the order of the transgression, that the angelic man fell and *was undone before* the woman was taken out of him: so that unless Adam was deceived and *not* deceived, and unless he was both first and last in the order of the transgression, then it must be allowed that Jacob Behmen was not inspired, or that Moses and St. Paul were not; for their doctrines cannot stand together. And here we are to remember, as it was observed above, that if this man was not inspired, and yet affirms that he is, while he is so often giving the lie to the Spirit of God, he is not only a liar of the worst sort, but a blasphemer.

You tell me, madam, he has given no new revelation. So he says, indeed, that he *writes no new thing*. But what is that account of a *limbus*, or *matrix* of pre-existing matter, out of which the world was *generated*, *born*, and *at length created?* Chap. iv. What is that *heavenly flesh*, that *quintessence of the stars*, of which man's *body* was made, chap. x. 10, though God hath revealed to us, that he "formed man "of the dust of the ground?" To which also St. Paul alluding says, "The first man is of the earth, earthy." What, again, but a new revelation, is that strange story, that *Adam should have propagated an angelical host out of his own will, without pain, by awakening in himself* the paradisiacal centre? Chap. x. 12. What is this centre? Have Moses or the prophets spoken of it? And are we not told that God said to Adam and Eve in their state of innocence, "Be fruit-

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"ful and multiply and replenish the earth?" Again, where did he learn that Adam had no entrails, stomach, or guts? Chap. x. 19. Yet in the perfect state of Adam, God bade him *eat* of the trees of the garden. Therefore, says Jacob, he must have *taken it into his mouth, and not into the body.* Surely, madam, this is not to explain the book of God, but to deny it, and to reveal to us such wonderful stuff instead of it, as is not fit to be repeated or thought of. Yet these things, according to the author, are the *root and ground of the depth;* without allowing which, he affirms, we can know nothing at all. But if there are any depths here, I will be bold to say they are the *depths of Satan,* without fearing any mischief from that profusion of threatenings and imprecations which this man hath bestowed, throughout his works, on all those who dare to gainsay his doctrines.

I might here add something upon his *Light of Nature;* which, as he has described it at large, is the great mystery of Pagan enthusiasm, and the root of modern infidelity;—his abominable pride, where he says, *we,* meaning *himself* and the *Spirit of God;* with his frequent boastings of high and unutterable knowledge, meaning such stuff as I have just now repeated;—the foul venom of his tongue, in railing at the authority of the church, and all Christian divines from the days of the apostles down to his own, without excepting any that I can yet find, unless it be some of the primitive heretics, who were just such saints as himself;—his ridiculous and anti-scrip-

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tural interpretation of words; for when the Gospel hath given us the important sense and interpretation of the name *Jesus*, "For he shall SAVE his people "from their sins," he goes to his deep language of nature, and declares with much pomp, that "*Je* is "his *humbling*, and the syllable *Sus* presseth aloft "through all." Chap. xxii. 76.—These and many other things I might expose at large: but as I am assured from your own words, and am satisfied from the whole spirit of your writing, that you have humility enough to confess an error when you are convinced of it, I will not weary your patience with any father observations on the writings of Jacob Behmen; but shall here conclude them, with heartily recommending you and my own poor endeavours to the grace and blessing of Almighty God.

You seem to take it ill that I *apprehended some danger for you;* which indeed I did more than I do at present: yet I rejoice, madam, that any occurrence or any instrument, be it who or what it will, has taught you to despise the world, and stirred up in you a thirst after the wisdom of God. In this, go on and prosper: I heartily bid you God speed! And, if you desire to learn the knowledge of divine mysteries for your edification and comfort in this vale of misery, there are ways and means, though the *well is deep*, by which, through God's blessing on your industry, much *living water* may be drawn out of it; and that without letting down into it the vessel of J. Behmen. If any mysteries of the Scriptures are rightly explained by him (and it would be

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hard indeed, if, with all his pretences, he had not hit upon something), the same have also been explained by more sober men, and in a far better manner. An English reader need not be at a loss for the interpretation of the Scripture, so long as the writings of bishop Andrews, Hall, Brownrig, and Mr. Leslie, and many others, are current amongst us. These are some of the books I would humbly recommend to your reading. Andrews is a noble and profitable expositor: one of his sermons on the Passion is the greatest human composition extant on the subject: his discourses on Repentance and Humiliation, on the necessity of receiving the Holy Spirit, with the Way to distinguish his genuine Fruits, are all admirable. His Devotions breathe a most exalted spirit of piety, while they contain a complete body of the Christian mysteries. There are some English editions; but the best is from a Greek and Latin copy found among his papers after his death, blotted and soiled with his tears. Bishop Brownrig has, among other excellent discourses, eight sermons on the Transfiguration, wherein the great mysteries of that part of our Saviour's history are unfolded with equal skilfulness and piety. Leslie, in his History of Sin and Heresy, will lay open to you the whole mystery of iniquity, traced from the fall of Lucifer out of heaven, down to the modern heresies and blasphemies: and, if you would see every false pretence to inspiration detected and exposed beyond a possibility of a reply, you may look into his pieces against the Quakers, with his preface

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on Antonietta Bourignon. His works are in two volumes in folio, easily to be met with.—For the spiritual dispositions, no author exceeds Kempis in his Imitation of Jesus Christ. Dr. Cave's Lives of the Primitive Fathers is a book very useful and entertaining, necessary to give some notion of the primitive times, with that knowledge, spirit, and discipline, which are now departed from amongst us.

There is one book more which I believe may be very acceptable; and, as you are already in possession of bishop Hall, it is the last I shall mention; —that is—Quesnel's Moral Reflections on the New Testament. He has a great talent in speaking to the heart, and applying the history of the Gospel so as to advance us in the spirit and practice of the Christian life. I had almost forgotten Mr. Wogan, the last able expositor which this church has produced; whose four volumes on the Proper Lessons are in the hands of many pious people, and are greatly recommended by those who make the Bible their study[a].

After all that can be said, the Holy Ghost himself is the best interpreter of his own writings; and so boundless is the treasure therein contained, that the Scripture compared with itself will frequently open

[a] If this Letter had been of modern date, the writer of it would certainly have added the Commentary on the Psalms: and perhaps he might have added the Lectures on the Figurative Language of the Scriptures; and certainly Mr. Waldo's Commentary on the Liturgy of the Church of England.

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some things to the faithful inquirer, of which no commentator will inform us. But, nevertheless, our weakness is obliged to call in the help of our brethren on several occasions; and, though the Scripture be itself the *word of life*, yet it is profitably *held forth* to us by the hand of *man*, and placed on a candlestick, that they which are in the house may see the light, and partake of its influences.

That this may ever be the fruit of all *your* reading, and that the light of God's revelation may clear up all your doubts, and guide your feet through the paths of sound and wholesome doctrine into the way of eternal peace, is the sincere wish and prayer of,

Madam,

Your most obliged, &c. &c. &c.

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POEMS.

Having mentioned (p. 35) Dr. Horne's turn for poetical composition, the Editor thinks the reader will not be displeased if a few of his Poems are added for a specimen.

THE FRIEND.

I.

THE fastest friend the world affords
Is quickly from me gone:
Faithless behold him turn his back,
And leave me all alone!

II.

"My friend, sincerely yours *till death*:"
The world no further goes;
Perhaps, while *earth to earth* is laid,
A tear of pity flows.

III.

Be thou, my *Saviour*, then, my *friend*;
In thee my soul shall trust,
Who false wilt never prove in death,
Nor leave me in the dust.

IV.

Home while my other friends return,
All solemn, silent, sad,
With thee my flesh shall rest in hope,
And all my bones be glad.

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THE LEAF.

WE ALL DO FADE AS A LEAF.

Isa. lxiv. 6.

I.

See the leaves around us falling,
  Dry and wither'd to the ground;
Thus to thoughtless mortals calling,
  In a sad and solemn sound:

II.

Sons of Adam, once in Eden
  Blighted when like us he fell,
Hear the lecture we are reading,
  'Tis, alas! the truth we tell.

III.

Virgins, much, too much, presuming
  On your boasted white and red,
View us, late in beauty blooming,
  Number'd now among the dead.

IV.

Griping misers, nightly waking,
  See the end of all your care;
Fled on wings of our own making,
  We have left our owners bare.

V.

Sons of honour, fed on praises,
  Flutt'ring high in fancied worth,
Lo! the fickle air, that raises,
  Brings us down to parent earth.

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VI.

Learned sophs, in systems jaded,
  Who for new ones daily call,
Cease, at length, by us persuaded,
  Ev'ry leaf must have its fall!

VII.

Youths, though yet no losses grieve you,
  Gay in health and manly grace,
Let not cloudless skies deceive you,
  Summer gives to autumn place.

VIII.

Venerable sires, grown hoary,
  Hither turn th' unwilling eye,
Think, amidst your falling glory,
  Autumn tells a winter nigh.

IX.

Yearly in our course returning,
  Messengers of shortest stay,
Thus we preach this truth concerning,
  "Heav'n and earth shall pass away."

X.

On the Tree of Life eternal,
  Man, let all thy hope be staid,
Which alone, for ever vernal,
  Bears a leaf that shall not fade.

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AN ODE.

THE SENTIMENT FROM THE DIVINE HERBERT.

I.

SWEET day, so cool, so calm, so bright,
  Bridal of earth and sky,
The dew shall weep thy fall to-night;
  For thou, alas! must die.

II.

Sweet rose, in air whose odours wave,
  And colour charms the eye,
Thy root is ever in its grave,
  And thou, alas! must die.

III.

Sweet Spring, of days and roses made,
  Whose charms for beauty vie,
Thy days depart, thy roses fade,
  Thou too, alas! must die.

IV.

Be wise then, Christian, while you may,
  For swiftly time is flying;
The thoughtless man, that laughs to-day,
  To-morrow will be dying.

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THE FLOWERS.

THE HELIOTROPE.

THROUGH all the changes of the day,
  I turn me to the SUN:
In clear or cloudy skies I say
  Alike—*Thy will be done!*

THE VIOLET.

A LOWLY flow'r, in secret bow'r,
  Invisible I dwell;
For blessing made, without parade,
  Known only by my smell.

THE LILY.

EMBLEM of Him, in whom no stain
  The eye of Heav'n could see,
In all their glory monarchs vain
  Are not array'd like me.

THE ROSE.

WITH ravish'd heart that crimson hail,
  Which in my bosom glows:
Think how the lily of the vale
  Became like Sharon's rose.

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THE PRIMROSE.

When Time's dark winter shall be o'er,
His storms and tempests laid,
Like me you'll rise a fragrant flow'r,
But not, like me, to fade.

THE GARDEN.

The bow'r of innocence and bliss
Sin caus'd to disappear:
Repent, and walk in faith and love—
You'll find an *Eden* here.

A MORNING HYMN ON EASTER-DAY.

I.

Hark! the shrill herald of the morn
Begins the sons of men to warn,
And bids them all arise,
To celebrate his great renown,
Who sends the light refulgent down,
To bless our longing eyes.

II.

At this the fainting shadows die,
The pow'rs of darkness swiftly fly
Before the morning star;
Pale trembling murder dares not stay,
And fiends, abash'd at sight of day,
Back to their den repair.

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III.

'Tis this the weary sailor cheers,
Who now no more the tempest hears,
  Which morning bids to cease:
O come that day-spring from on high,
When discord shall with darkness fly,
  And all be light and peace!

IV.

'Twas this that drew repentant tears
From Peter, led by worldly fears
  His Master to disown:
Warn'd by the monitor of day,
He cast the works of night away,
  And sought th' abjured sun.

V.

Whene'er the bird of dawning crows,
He tells us all how Peter rose,
  And mark'd us out the road;
That each disciple might begin,
Awake, like him, from sleep and sin,
  To think betimes on God.

VI.

Smote by the eye that looks on all,
Let us, obedient to the call,
  Arise to weep and pray;
Till mournful, as on sin we muse,
Faith, like an angel, tells the news,
  "The Lord is ris'n to-day!"

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ON

DAVID GARRICK'S FUNERAL PROCESSION.

THROUGH weeping London's crowded streets,
  As Garrick's fun'ral pass'd,
Contending wits and nobles strove,
  Who should forsake him last.

Not so the world behav'd to *him*,
  Who came that world to save,
By solitary Joseph borne
  Unheeded to his grave.

If what is done by mortals here
  Departed spirits know,
Confus'd and blushing Garrick views
  This grand parade of woe.

Though much to be admir'd by man
  He had—yet, gracious Heav'n!
Much, very much he had, indeed,
  By thee to be forgiv'n.

But thou art good!—And since he died
  Compos'd, without a groan,
Repentant David, let us hope,
  May live through *David's Son*.

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WRITTEN AT AN INN.

I.

From much-lov'd friends whene'er I part,
A pensive sadness fills my heart;
Past scenes my fancy wanders o'er,
And sighs to think they are no more.

II.

Along the road I musing go,
O'er many a deep and miry slough:
The shrouded moon withdraws her light,
And leaves me to the gloomy night.

III.

An inn receives me, where unknown
I solitary sit me down:
Many I hear, and some I see,
I nought to them, they nought to me.

IV.

Thus in these regions of the dead
A pilgrim's wand'ring life I lead,
And still at ev'ry step declare,
I've no abiding city here;

V.

For very far from hence I dwell,
And therefore bid the world farewell,
Finding of all the joys it gives
A sad remembrance only lives.

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VI.

Rough stumbling-stones my steps o'erthrow,
And lay a wand'ring sinner low;
Yet still my course to heav'n I steer,
Though neither moon nor stars appear!

VII.

The world is like an inn; for there
Men call, and storm, and drink, and swear;
While undisturb'd a Christian waits,
And reads, and writes, and meditates.

VIII.

Though in the dark oft-times I stray,
The Lord shall light me on my way,
And to the city of the sun
Conduct me, when my journey's done.

IX.

There by these eyes shall he be seen,
Who sojourn'd for me in an inn;
On Sion's hill I those shall hail,
From whom I parted in the vale.

X.

Why am I heavy then and sad,
When thoughts like these should make me glad?
Muse then no more on things below;
Arise, my soul, and let us go.

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THE MONKISH LATIN HYMN

USED AS A GRACE AFTER MEAT, AT MAGDALEN COLLEGE, OXFORD.

I.

Te Deum patrem colimus,
Te laudibus prosequimur,
Qui corpus cibo reficis,
Cœlesti mentem gratiâ.

II.

Te adoramus, O Jesu,
Te, Fili unigenite,
Te, qui non dedignatus es
Subire claustra virginis.

III.

Actus in crucem factus es
Irato Deo victima;
Per te, Salvator unice,
Vitæ spes nobis rediit.

IV.

Tibi, æterne Spiritus,
Cujus afflatu peperit
Infantem Deum Maria,
Æternum benedicimus.

V.

Triune Deus, hominum
Salutis autor optime,
Immensum hoc mysterium
Ovanti linguâ canimus.

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TRANSLATION.

I.

THEE, mighty Father, we adore,
And praise thy Name for evermore;
Whose bounty feeds all Adam's race,
And cheers the hungry soul with grace.

II.

Great co-eternal Son, to thee,
With one consent, we bow the knee;
For our salvation man become,
Thou didst not scorn the virgin's womb.

III.

The Paschal Lamb, foreshown of old,
In thee, sweet Jesu! we behold,
And pardon through thy blood receive,
While on thy cross we look and live.

IV.

Thee too, all-hallow'd mystic Dove,
We ever bless, and ever love:
Thy wonders how shall we declare?
The Lord was born, the virgin bare!

V.

Almighty everlasting Three,
No other God we have but thee;
Thy glorious work, immortal King,
In triumph thus we daily sing.

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ESSAYS AND THOUGHTS

ON

VARIOUS SUBJECTS,

AND FROM

VARIOUS AUTHORS,

&c.

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ESSAYS AND THOUGHTS

ON

VARIOUS SUBJECTS.

ABBEY LANDS.

Sir Benjamin Rudyard in a speech (preserved by Nelson, ii. 300.) mentions it as the *principal parliamentary motive* for seizing the abbey lands by Henry VIII. that they would so enrich the crown, as that the people should *never be put to pay subsidies again;* and an army of 40,000 men for the defence of the kingdom should be maintained with the overplus. How did the matter turn out? Sir Benjamin tells us, "God's part, religion, by his "blessing, has been tolerably well preserved; but it "hath been saved *as by fire;* for the rest is consumed "and vanished. The people have paid subsidies "ever since, and we are now in no very good case "to pay an army." [A more exact account of this design and its consequences may be found in Sir Henry Spelman's History of Sacrilege, chap. vii.]

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ABELARD.

The bad tendency of Mr. Pope's Eloisa to Abelard is remarked by sir John Hawkins, in his History of Music, vol. ii. page 23, as depreciating matrimony, and justifying concubinage. This is founded on a false fact; Abelard *was* married. The original letters are finer than even Pope's: they were published A. D. 1718, by Rawlinson, from a MS. in the Bodleian library. Sir John Hawkins, speaking of Abelard's skill in scholastical theology, and profligacy of manners, makes the following sensible observation: "To say the truth, the theo-"logy of the schools, as taught in Abelard's time, "was merely scientific, and had as little tendency to "regulate the manners of those who studied it, as "geometry, or any other of the mathematical "sciences."—The observation may be extended to *other* modes of studying divinity.

ADVERSITY.

The fiery trials of adversity have the same kindly effect on a Christian mind, which Virgil ascribes to burning land. They purge away the bad properties, and remove obstructions to the operations of heaven.

——Sive illis omne per ignem
Excoquitur vitium, atque exsudat inutilis humor;
Seu plures calor ille vias et cæca relaxat
Spiramenta, novas veniat qua succus in herbas.

GEORG. i. 87.

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Or when the latent vice is cur'd by fire,
Redundant humours through the pores expire;
Or that the warmth distends the chinks, and makes
New breathings, whence new nourishment she takes;
Or that the heat the gaping ground constrains,
New knits the surface, and new strings the veins.

DRYDEN, 128.

ALCORAN.

Extravagant praises are bestowed by Sale and his disciples on the Koran, which equal the enthusiasm of Mahomet and his followers; going every length but that of saying, it was dictated by the Spirit of God.—Wonderful and horrible! This is not much noticed; not mentioned, I think, in White's Lectures, as it should have been, and exposed. [But if any reader wants satisfaction on the subject of Mahometism, he will find it in Dr. Prideaux's Life of Mahomet.]

AMBITION.

The ambitious man employs his time, his pains and his abilities, to climb to a summit, on which, at last, he stands with anxiety and fear; and from which if he fall, it must be with infamy and ruin. A man of like turn in the time of Charles II. had, by like unwearied application, attained a like situation, on the top of Salisbury spire. Every sober thinking man will say in one case what the merry monarch said in the other: "Make the fellow

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"out a patent, that no one may stand there but "himself."

ANGELS.

Man, a minister of Christ in particular, should resemble them in reconciling duty with devotion. They *minister to the heirs of salvation;* yet, *always behold* the *face of their Father in heaven.*

AFRICAN ANTS.

These insects sometimes set forward in such multitudes, that the whole earth seems to be in motion. A corps of them attacked and covered an elephant quietly feeding in a pasture. In eight hours, nothing was to be seen on the spot, but the skeleton of that enormous animal, neatly and completely picked. The business was done, and the enemy marched on after fresh prey.—Such power have the smallest creatures acting in concert.

APOPHTHEGMS.

It is said, I think, of bishop Sanderson, that, by frequently conversing with his son, and scattering short apophthegms, with little pleasant stories, and making useful applications of them, the youth was, in his infancy, taught to abhor vanity and vice as monsters.

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ASSES.

There are wild asses in South America. They have three properties which bear a moral application. 1. Though exceedingly swift, fierce, and untractable, after carrying the first load, their celerity leaves them, their dangerous ferocity is lost, and they soon contract the stupid look and dulness of the asinine species: one of them becomes like another ass. 2. If that more noble animal a horse happens to stray into the places where they feed, they all fall upon him; and, without giving him the liberty of flying from them, they bite and kick him till they leave him dead upon the spot. 3. They are very troublesome neighbours, making a most horrid noise; for, whenever one or two of them begin to bray, they are answered in the same vociferous manner by all within reach of the sound, which is greatly increased and prolonged by the repercussions of the valleys and breaches of the mountains. Ulloa, i. 248. [An English gentleman, resident in the East, kept one of the asses of the country for his use, who was so troublesome with his noise, that he ordered a slave to strike him on the nose with a cane when he began to vociferate; in consequence of which, the creature in a few days fell from his appetite, and would actually have pined away and died, for want of the liberty of making his own frightful noise.]

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ATHANASIAN CREED.

The doctrines in the public service (as a noble author has supposed) are not the true cause why people of rank, &c. absent themselves; but downright ungodliness, amusements, racing, hunting, gambling, visiting and intriguing—setting out for Newmarket on a Sunday, &c. Would the gentlemen of the turf come the more to church if the Athanasian Creed were struck out, &c.?

It is not true that these doctrines "are acknow-"ledged to be ill founded and unscriptural by every "clergyman of learning and candour;" or that "no "man of sense and learning can maintain them." There have been and are many instances both of laity and clergy that hold them to be scriptural, and maintain them as such. The abettors of heresy and infidelity are not the only *men of sense* in the nation, [in *good manners* they certainly do not abound.] Dr. Middleton, when he had apostatized, by *men of sense* meant *infidels*. [This article was occasioned by a pamphlet styled Hints, &c. ascribed to the D. of G.]

AVARICE.

1. A *canine appetite* inclines persons to take down their food in such quantities, that they vomit it up again like *dogs*. So Job, of the rapacious greedy oppressor: "He hath swallowed down riches, and he

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"shall vomit them up again:" chap. xx. 15. What is *avarice*, but such an appetite of the mind?

2. He, who flatters himself that he resolves to employ his fortune well, though he should acquire it ill, ought to take this with him; that such a compensation of evil by good may be allowed after the fact, but is deservedly condemned in that purpose. And it may be observed, that a resolution of this kind, taken beforehand, is seldom carried into act afterwards. *Nemo unquam imperium flagitiis quæsitum bonis artibus exercuit.*—Tacit. Hist. i.——No one ever exercised with virtue power obtained by crimes.

3. The eagerness with which some men seek after gold would lead one to imagine it had the power to remove all uneasiness, and make its possessors completely happy; as the Spaniards pretended to the Mexicans, that it cured them of a pain at the *heart*, to which they were subject.

4. Riches will make a man just as happy as the emperor of Siam's white elephant, who is ridden by nobody, lives at his ease, is served in plate, and treated like a monarch.

5. It is worthy of observation, that Perseus, who lost the Macedonian empire, was infamous for his avarice; and Paulus Emilius, his conqueror, so entirely the reverse, that he ordered all the gold and silver that was taken, into the public treasury, with-

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out seeing it; nor ever was one farthing the richer for his victories, though always generous of his own to others.

6. At a time when Persian bribes were very rife at Athens, a porter humorously proposed, that twelve of the poorest citizens should be annually sent ambassadors to the Persian court, to be enriched by the king's presents. Ibid.—Poor men should be made ministers of state in England, for the same purpose.

BEARS.

Their sagacity is very great. The Kamtschatdales are obliged to them for what little advancement they have hitherto made, either in the sciences or the *polite arts*. From them they learned the value of simples for internal use and external application. They acknowledge the bears likewise for their *dancing-masters:* what they call the *bear dance* is an exact counterpart of every attitude and gesture peculiar to this animal, through its several functions: and this is the foundation and ground-work of all their other dances, and what they value themselves most upon. King, iii. 308, chap. v.

BENTLEY.

Bentley is a model for polemical preaching, on account of the conciseness, perspicuity, and fairness with which objections are stated, and the clear, full, and regular manner in which they are answered.

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BIGOTRY.

Arabes artium et literarum omnium adeo rudes erant, ut id imprimis curasse putentur, ne prophetam *suum* illiteratum *(uti vulgo audiit Mahommedes) scientiâ superarent.* Spencer de Leg. Hebræ. lib. ii. cap. 1. sect. 3.—The Arabians were so utterly unskilled in arts and sciences of every kind, that they seem to have been anxious, above all things, not to surpass in knowledge their prophet Mahomed, generally allowed to be illiterate.

BLIND MAN.

"I never had the happiness," said the blind man in the princess Palatine's dream, "to behold the light "and the glories of the firmament, nor can I form "to myself the least idea of the transcendent beauties "I have often heard mentioned. Such is my sad con-"dition; and from my situation all presumptuous "beings may learn, that many very excellent and "wonderful things exist, which escape human know-"ledge."—What inestimable and divine truths are there not in nature, devoutly to be wished for, though we cannot imagine or comprehend them!—See Bossuet's Fun. Orat. on this princess.

BLINDNESS OF INFIDELITY.

Josephus tells us, that in the last dreadful ruin of his unhappy countrymen, it was familiar with them

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"to make a jest of divine things, and to deride, as so "many senseless tales and juggling impostures, the "sacred oracles of their prophets;" though they were then fulfilling before their eyes, and even upon themselves. Hurd on the Prophecies, p. 434.

BLONDEL.

David Blondel's book is a magazine for the writers against episcopacy. It was drawn up at the earnest request of the Westminster Assembly, particularly the Scots. It closed with words to this purpose: "By all that we have said to assert the rights of "presbytery, we do not intend to invalidate the an-"cient and apostolical constitution of episcopal pre-"eminence: but we believe that, wheresoever it is "established conformably to the ancient canons, it "must be carefully preserved; and wheresoever, by "some heat of contention or otherwise, it hath been "put down, or violated, it ought to be reverently re-"stored."—This raised a great clamour, and the conclusion was suppressed. On the report getting about, John Blondel, then residing in London, wrote to his brother David, who acknowledged that it was true.—See Du Moulin's Letter to Durel, at the end of Bennet on Joint Prayer.

BODY AND SOUL.

The reciprocal influence of these upon each other is fully and clearly set forth in the second volume of a *Philosophical Essay on Man.* Two inferences are

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to be drawn from this consideration. First, that we should stock the soul with such ideas, sentiments, and affections, as have a benign and salutary influence upon the body. Secondly, that we should keep the body, by temperance, exercise, &c. in that state which has a like benign and salutary influence on the soul. The common practice is exactly the reverse. Men indulge passions in the soul which destroy the health of the body, and introduce distempers into it which impair the powers of the soul. Man being a compound creature, his happiness is not complete till both parts of the composition partake of it. This has been well stated by Saurin, diss. xxiii. p. 200, where mention is made of a treatise of Capellus on the state of the soul after death.

BOOKS.

1. It is with books as with animals: those live longest with which their parents go longest before they produce them.

2. When we study the writings of *men*, it is well if after much pains and labour we find some few particles of truth amongst a great deal of error. When we read the *Scriptures*, all we meet with is truth. In the former case, we are like the Africans on the Dust Coast, of whom it is said, that they dig pits nigh the water-falls of mountains abounding with gold, and then, with incredible pains and industry, wash off the sand, till they espy at the bottom two or three shining grains of the metal, that pays them

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only as labourers. In the latter case, we work in a mine sufficient to enrich ourselves and all about us.

3. Of the Spanish books, says Montesquieu, the only one good for any thing is that which was written to show that all the rest were good for nothing.

4. Sir Peter Lely made it a rule never to look at a bad picture, having found by experience that, whenever he did so, his pencil took a tint from it.—Apply this to bad books and bad company.

5. I have said, and I abide by it, cries Voltaire, that the fault of most books is their being too long.—A writer who has reason on his side will always be concise.

6. The books which composed the Alexandrian library were employed to heat the baths in that city, then 4000 in number; yet were they six months in consuming. The reasoning of the Caliph at that time was: Either these books are agreeable to the book of God, or they are not. If they are, the Koran is sufficient without them; if they are not, they ought to be destroyed.

7. The greatest and wisest men have not been proof against the errors and superstitious conceits of the age in which they lived. Augustus Cæsar thought the skin of a sea-calf to be a preservative against

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lightning; and expected some grievous calamity to befall him in the course of the day, if at rising he happened to put the left shoe upon the right foot:—but we are not therefore to say, that Augustus Cæsar was a fool. The very learned and able bishop Jeremy Taylor, on a certain topic, asserts what was rather suited to the notions current in his time, than what was philosophically true; but it does not follow, that the *Holy Living and Dying*, in which this passage occurs, is therefore a foolish book. He would be indeed a foolish man, who should catch at such a passage, and make it a reason for rejecting all the excellent instruction and counsel contained in that golden treatise.

8. Bossuet, before he sat down to compose a sermon, read a chapter in the prophet Isaiah, and another in Rodriguez's tract on Christian perfection. The former fired his genius, the latter filled his heart. Dominichino never offered to touch his pencil, till he found a kind of enthusiasm or inspiration upon him.—Biog. Dict.

9. Patrons are but too apt to reward their authors with compliments, when they want bread. Sorbiere, being treated in this manner by his friend pope Clement IX., is said to have complained in the following humorous terms:—"Most Holy Father, you give ruffles to a man who is without a shirt."

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10. Valesius used to say, he learned more from *borrowed* books than from his own; because, not having the same opportunity of reviewing them, he read them with more care.

11. Some books, like some fields, afford plenty of provision for various creatures—while, as to others,

—Jejuna quidem clivosi glarea ruris
Vix humiles *apibus* casias roremque ministrat:
Et tophus scaber, et nigris exesa chelydris
Creta, negant alios æque serpentibus agros
Dulcem ferre cibum, et curvas præbere latebras.

GEORG. ii. 212.

The coarse lean gravel, on the mountain sides,
Scarce dewy bev'rage for the bees provides:
Nor chalk, nor crumbling stones, the food of snakes,
That work in hollow earth their winding tracks.

DRYDEN, 293.

12. The Biographia Britannica, a work which, notwithstanding its singular merit, I cannot help calling Vindicatio Britannica, or a defence of *every body*. Royal and Noble Authors, ii. 68.

13. Voltaire's Universal History, a charming bird's-eye landscape, where one views the whole in picturesque confusion, and imagines the objects more delightful than they are in reality, and when examined separately. Ibid. 87.

14. By the writers of dialogues matters are often contrived, as in the combats of the emperor Commodus in his gladiatorial capacity. The antagonist

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of his imperial majesty was allowed only a *leaden* weapon.

15. It is said of Ascham, that "he lost no time in "the perusal of mean and unprofitable books." See the reflection on it in Biog. Br. 2d edit.

16. "Fronti nulla fides" is a just maxim—otherwise, one should be prejudiced against a book with this title—Fog Theologiæ Speculativæ Schema.

17. "To read while eating was always my fancy, in "default of a tête-à-tête. 'Tis the supplement to so-"ciety I want. I alternately devour a page and a piece: "'tis as if my book dined with me." Rousseau, b. 6. vol. ii. p. 137.

18. Genuine knowledge should be diffused. "Quid "magni faceres," said archbishop Warham to Erasmus, "si uno agresti popello predicâris? Nunc libris "tuis omnes doces pastores, fructu longè uberiore." Cooper's Charge, p. 22.—"What great work could "you have wrought, had your preaching been con-"fined to one small and rustic flock? But now, with "much more extensive benefit, your books instruct "the shepherds of all other flocks."

BRACHMANS AND ALEXANDER.

Great indeed was the stateliness of the Brachmans! When Alexander expressed a desire to converse with them, he was told, these philosophers made

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no visits; if he wanted to see them, he must go to their houses.—The tradition of a fall and restoration was strong among them.

BRIBERY.

The Spartans were the only people that for a while seemed to disdain the love of money; but, the contagion still spreading, even they, at last, yielded to its allurements; and every man sought private emoluments, without attending to the good of his country. —"That which has been is that which shall be!"

OF BUYING BOOKS.

Young men should not be discouraged from buying books. Much may depend on it. It is said of Whiston, that the accidental purchase of Tacquet's Euclid at an auction first occasioned his application to mathematical studies.—Biog. Dict. art. Whiston.

CATHARINE I. OF RUSSIA.

She was not very brilliant and quick in her understanding; but the reason why the Czar was so fond of her, was her exceeding good temper: she never was seen peevish or out of humour; obliging and civil to all, and never forgetful of her former condition.—Coxe, i. 568, from Gordon.—Peter was subject to occasional horrors, which at times rendered him gloomy and suspicious, and raised his passions to such a height as to produce a temporary madness.

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In these dreadful moments Catharine was the only person who ventured to approach him; and such was the kind of fascination she had acquired over him, that her presence had an instantaneous effect, and the first sound of her voice composed his mind and calmed his agonies. From these circumstances she seemed necessary, not only to his comfort, but to his very existence: she became his inseparable companion on his journeys into foreign countries, and even in all his military expeditions.—P. 554.

CHARACTERS AND ACTIONS OF REMARKABLE PERSONS.

1. It will be hereafter with a wicked man, when he is punished for his sins, as it was with Apollodorus, when he dreamed that he was flayed and boiled by the Scythians, and his *heart* spoke to him out of the caldron, "Εγω σοι τουτων αιτια.—I am the cause "of these thy sufferings."

2. Lysimachus, for extreme thirst, offered his kingdom to the Getæ, to quench it. His exclamation, when he had drank, is wonderfully striking—"Ah! "wretched me! who, for such a momentary gratifi-"cation, have lost so great a kingdom! Φευ της εμης "κακιας, ος, δι ηδυνην ουτω βραχειαν, εστερημαι βασιλειας τηλι-"καυτης."—How applicable is this to the case of him who, for the *momentary* pleasures of sin, parts with the *kingdom* of heaven!

3. Horticulture, as it was the primitive employ-

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ment of man, so it is what great geniuses, after having passed through the busiest scenes in the political and military world, retire to with pleasure towards the close of their days.—See Sir W. Temple's Gardens of Epicurus.

4. A truly great genius doth not think it beneath him to attend to little things. When Paulus Emilius, after his conquest of Macedon, entertained the principal men of Greece, he showed that he understood the ordering and placing of his guests, and how every man should be received according to his rank and quality, to such an exact nicety, that the Greeks were surprised to find him so expert and careful even about trifles, and that a man engaged in so many weighty affairs should observe a decorum in such little matters. He told them, the same spirit was required in marshalling a banquet as an army. See Plutarch.

5. The same Paulus Emilius, when he had followed to the grave two of the best of sons, one a few days before his triumph, the other a few days after it, told a convention of the Romans, that, after such a tide of success, he had feared a reverse of fortune either to them or himself; that he now felt his mind perfectly at rest, as, by the stroke falling on him and his family, he looked upon his country to be safe.—There is a generosity and greatness of soul in this behaviour not easy to be paralleled, as it came from a heart, says Plutarch, truly sincere, and free from all artifice.

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6. It is finely observed by Plutarch, that, "as "that body is most strong and healthful which can "best support extreme cold and excessive heat, in "the change of seasons; and that mind the strongest "and firmest which can best bear prosperity and "adversity, and the change from one to the other; "so the virtue of Emilius was eminently seen, in that "his countenance and carriage were the same upon "the loss of two beloved sons, as when he had "achieved his greatest victories and triumphs."—How doth this example reproach and shame the weakness and inconstancy of Christians!

7. The old proverb, *Mocking is catching*, was remarkably exemplified in the great Mr. Boyle; who, when young, by imitating stuttering children, acquired himself a habit of stuttering, of which he was never after perfectly cured.

8. Lord Orrery (Dr. Bentley's antagonist) was fond of two sorts of company. He either improved himself by conversing with men of real genius and learning; or else diverted himself with those in whose composition there was a mixture of the odd and ridiculous: the foibles of such he would touch and play off with a delicacy and tenderness that prevented any offence from being taken even by the parties themselves, who enjoyed the humour, and joined in the laugh as heartily as the rest of the company.

9. The day after Charles V. (one of the wisest as

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well as most fortunate of princes) had resigned all his kingdoms to his son Philip, he introduced, and recommended to his service, his faithful counsellor and secretary, with these remarkable words: "The present I make you to day is a far more valuable one than that I made you yesterday."

10. I am ashamed to think, that a little business and few cares should indispose and hinder me in my religious exercises, when I read, that Frederic, king of Prussia, at a time when all his enemies were upon him, and his affairs seemed absolutely desperate, found leisure to write a kind of philosophical testament in French verse. See Age of Louis XV. ii. 213.

11. Children should be inured as early as possible to acts of charity and mercy. Constantine, as soon as his son could write, employed *his* hand in signing pardons, and delighted in conveying through *his* mouth all the favours that he granted. A noble introduction to sovereignty, which is instituted for the happiness of mankind.—Jortin's Remarks on Ecclesiastical History.

12. Cyrus had taken the wife of Tigranes, and asked him what he would give to save her from servitude? He replied, all that he had in the world, and his own life into the bargain. Cyrus, upon this, very generously restored her, and pardoned what had passed. All were full of his praises upon this occasion, some commending the accomplishments of his

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mind, others those of his person. Tigranes asked his wife whether she did not greatly admire him? "I "never looked at him," said she. "Not look at "him!" returned he; "upon whom then did you "look?" "Upon him," replied she, "who offered "his own life to redeem me from slavery."—This charming example should be copied into our behaviour in the house of God; where we should behold and contemplate the beauties and perfections of that blessed Person alone, who actually did give his life a ransom for us.—See Xenoph. Cyropæd. iii. 147.

13. When Constantine was instigated by his courtiers to make examples of the Arians, who had insulted his statues, he silenced them by raising his hand to his face, and saying, "For mine own part, I do not "feel myself hurt."

14. Would you see human vanity and misery at the highest? Behold the globe of the world carried in procession before the corpse of the emperor Charles VII. who, during the short course of his wretched reign, could not keep possession of one small unfortunate province.

15. Victor Amadeus, tired of business and of himself, capriciously abdicating his crown, and a year afterwards as capriciously repenting, and desiring to have it again, displayed fully the weakness of human nature, and how difficult it is to gratify the heart, either with or without a throne.

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16. Claude Lorrain studied his art in the open fields, where he frequently continued from the rising to the setting sun. He sketched whatever he thought beautiful or striking, and marked, in similar colours, every curious tinge of light on all kinds of objects. These were afterwards improved into landscapes, universally allowed to be superior to those of all other artists who have painted in the same style. In like manner Shakspeare and Ben Jonson travelled and associated with all sorts of people, to mark different *traits* in the characters and tempers of mankind, which were afterwards worked up into their inimitable plays. Every writer should follow these examples, and take down thoughts as they occur in reading or conversing, to be ready for use afterwards when he sits down to compose.

17. To the hasty correctors of the *sacred* text may be applied what an ingenious author has observed, when speaking of the critics on *classical* writers.—"The learning of the ancients had been long ago "obliterated, had every man thought himself at li-"berty to corrupt the lines which he did not under-"stand." Adventurer, vol. ii. p. 189. No. 58.

18. Obscurity of expression is elegantly called, by Mrs. Montague, that *mist* common to the *eve* and "*morn* of literature, which in fact proves it is not at "its high meridian." See Essay on Shakspeare, p. 286.

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19. Some make the discharge of the Christian ministry to consist in asserting the rights of the church, and the dignity of their function; others, in a strenuous opposition to the prevailing sectaries, and a zealous attachment to the established church government; a third sort, in examining the speculative points and mystical parts of religion: few, in the mean time, considering either in what the true dignity of the ministerial character consists; or the only end for which church government was at all established; or the practical influence, which can alone make speculative points worth our attention—the reformation of the lives of men, and the promotion of their truest happiness here and hereafter. Gilpin's Life, p. 160.

20. It is observed of King, bishop of London in 1611, that he was so constant in preaching, after he was a bishop, that he never missed a Sunday, when his health permitted. Biograph. Dict. from Fuller.

21. The morning after the massacre of Paris, when the streets were covered with the bodies of slaughtered men, women, and children, before they were thrown into the Seine, the Catholics bethought themselves of a *charitable* device, which was, to strip them naked, in order to distribute their bloody clothes *to the poor!*—Saint Foix, Histoire de l'Ordre du S. Esprit.

22. To the soul confined in this material world,

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but aspiring to another and a better, apply the following lines:

——————Pent in his cage
Th' imprison'd eagle sits, and beats his bars;
His eye is rais'd to heav'n. Though many a moon
Has seen him pine in sad captivity—
——————still he thirsts to dip
His daring pinions in the fount of light.
Poetical Epistle to Anstey, on the English Poets.

23. In treating of the human mind, and the management of it, the two great sources of illustration are *agriculture* and *medicine*.—Bacon's Advancement of Learning, vii. 3.—Our Saviour therefore so frequently applied to them (as the prophets had done before) for the illustration of his doctrine.

24. Champagne, a celebrated painter, was given to understand, he might have any thing from cardinal Richelieu, if he would leave the service of the queen mother—"Why," said he, "if the cardinal "could make me a better painter, the only thing "I am ambitious of, it would be something; but, "since that is impossible, the only honour I beg "of his eminency is the continuance of his good "graces."

25. It was a saying of lord Clarendon's father, that he never knew a man arrive to any degree of reputation in the world who chose for his friends and companions persons in their qualities inferior, or in their parts not much superior to himself. And

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Huetius, I think, tells us, that as often as he heard of any one of very eminent character in the republic of letters, he never rested till, by some means or other, he had obtained an introduction to his acquaintance, and this from his earliest youth.

26. It happened formerly that a Rotterdam produced an Erasmus. And it happened lately, as the General Evening Post (Mar. 14, 1771) informs us, that a goose hatched four-and-twenty Canary birds. But these are events that do not happen every day.

27. When the Mexican emperor Gatimozin was put upon the rack by the soldiers of Cortes, one of his nobles, who lay in tortures at the same time, complained piteously to his sovereign of the pain he endured: "Do you think," said Gatimozin, "that "I lie upon roses?" The nobleman ceased moaning, and expired in silence. When a Christian thinks his sufferings for sin, in sickness, pain, &c. intolerable, let him remember those of *his* Lord, endured patiently on that bed of sorrow, the *cross;* and he will think so no longer.

28. When Gatimozin, just taken, was brought into the presence of Cortes, he (Cortes) gave strict orders that the Mexican noblemen taken with the emperor should be secured and strictly looked to, lest they should escape. "Your care," said Gatimozin, "is "needless; they will not fly, they are come to die "at the feet of their sovereign!"—Such should be

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the disposition and resolution of the disciples and soldiers of Christ.

29. Little circumstances convey the most characteristic ideas; but the choice of them may as often paint the genius of the writer, as of the person represented.—Well exemplified in the instance of the duchess of Marlborough.—See Royal and Noble Authors, vol. ii. 200.

30. Inscription (not perfectly Augustan) on the earl of Shrewsbury's sword; "Sum Talboti, pro "occidere inimicos."—"I am Talbot's, for to slay "his foes."

31. Wraxall, speaking of a cathedral, or abbey, in Livonia, demolished by the Russians, expresses himself thus:—"Posterity will see the standard "wave where the crucifix has stood, and the matin "bell will be succeeded by the trumpet."—P. 278.

32. In former times, when lord keeper North applied close to his studies, and spent his days in his chamber, he was subject to the spleen, and apprehensive of many imaginary diseases; and, by way of prevention, he went thick clad, wore leather skull-caps, and inclined much to physic. But now, when he was made attorney-general, and business flowed in upon him, his complaints vanished, and his skull-caps were destined to lie in a drawer, and receive his money.—Life of Lord Keeper North.

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33. As men are preferred, their zeal and diligence often remit, instead of increasing. Urban III. thus inscribed a letter to archbishop Baldwin—"Monacho "*ferventissimo*, Abbati *calido*, Episcopo *tepido*, "Archiepiscopo *remisso*."—"*Most fervent* as a "Monk, *warm* as an Abbot, *lukewarm* as a Bishop, "*cold* as an Archbishop."—Life of Baldwin in Biog. Britan.

34. To *instruct*, and to *govern*, are two things; and a man may do the former well, who does the latter very indifferently. It is part of Dr. Allestry's character, as drawn in his epitaph: "Episcopales "infulas eâdem industriâ evitavit, quâ alii ambiunt; "cui rectius visum ecclesiam *defendere*, *instruere*, "*ornare*, quam *regere*."—"He shunned the mitre "as industriously as others seek it; he chose rather "to *defend*, *edify*, and *adorn*, than *govern* the "church."—Biog. Brit.

35. Bishop Andrews, when a lad at the university, used every year to visit his friends in London, and to stay a month with them. During that month, he constantly made it a rule to learn, by the help of a master, some language, or art, to which he was before a stranger. No time was lost.

36. When the same eminent person first became bishop of Winton, a distant relation, a blacksmith, applied to him to be *made a gentleman*, i. e. to be ordained, and provided with a good benefice. "No," said the bishop, "you shall have the best

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forge in the county; but—*every man in his own order and station.*"

37. It was a good rule of Dr. Hammond's always to have a subject in hand; in which case he observed, that, whatever course of reading he happened to be in, he never failed of meeting with something to his purpose. For this reason, no sooner had he finished one sermon or tract, but he immediately put another upon the stocks. Thus he was never idle, and all his studies turned to present account. He never walked out alone without a book; and one always lay open in his chamber, from which his servant read while he dressed or undressed himself. His Life by Fell, though written in a style far from clear and agreeable, is one of the most improving books I ever read.

38. Jordano (Luca) the painter was so engaged in his business, that he worked at it even on holidays. Being reproached for this by a brother artist—"Why," said he, "if I was to let my pencils rest, "they would grow rebellious, and I should not be "able to bring them to order, without trampling on "them."—This man had so happy a memory, that he recollected the manner of all the great masters, and had the art of imitating them so well as to occasion frequent mistakes.

39. Grove, the Presbyterian, published in 1728 a funeral sermon on the Fear of Death. The subject was treated in so masterly a manner, that a person of

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considerable rank in the learned world declared, that, after reading it, he could have laid down and died, with as much readiness and satisfaction as he had ever done any thing in his life.—Biog. Dict. art. *Grove*.—The sermon must have been a good one to have wrought such a persuasion: but how the persuasion would have kept its ground, had the person been taken at his word, and ordered to prepare for instant death, is another question.

40. Remarkable is the following passage of Josephus, relative to the wickedness of his countrymen before Jerusalem was besieged by the Romans—"That time abounded with all manner of iniquity, "so that none was left undone. Yea, though "one endeavoured to invent some new villany, yet "could he invent none that was not then practised."

41. Sauveur, the French mathematician, when he was about to court his mistress, would not see her, till he had been with a notary, to have the conditions on which he intended to insist reduced into a written form; for fear the sight of her should not leave him enough master of himself. Like a true mathematician, he proceeded by rule and line, and made his calculations when his head was cool.

42. Alexander sent Phocion 100 talents.—"Why "to me, more than others?"—"Because he looks "upon you as the only just and virtuous man."—"Then let him suffer me to continue so."—Philip before had offered him a large sum. He was pressed

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to take it, if not for himself, yet for his children. "If my children," cried Phocion, "resemble me, "the little spot of ground, with the produce of which "I have hitherto lived, and which has raised me to "the glory you mention, will be sufficient to main-"tain them. If it will not, I do not intend to leave "them wealth, merely to stimulate and heighten "their luxury."

CHARITY.

1. In the world, no man liveth or worketh for himself alone; but every tradesman, mechanic, husbandman, &c. contributeth his labour and his skill towards supplying the different exigencies of the public, and rendering society comfortable. So ought it to be among Christians in the church, which is a body composed of many members, and requireth that each member should perform its proper office for the benefit of the whole.

2. Among the ancient Romans there was a law kept inviolably, that no man should make a public feast, except he had before provided for all the poor of his neighbourhood—So the Gospel—"Thou, "when thou makest a feast, call the poor," &c.—See Rule of Life, 166.

3. Let him, who has not leisure or ability to penetrate the mysteries of the SS. take comfort in this saying of Austin: "Ille tenet et quod patet et "quod latet in divinis sermonibus, qui charitatem

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"tenet in moribus."—"He is master of all that is "plain and all that is mysterious in the Scriptures, "who is possessed of the virtue of charity."

4. The end of knowledge is charity, or the communication of it for the benefit of others. This truth may be finely illustrated by a passage in Milton, P. L. viii. 90 et seq.

> ——————Consider first, that great
> Or bright infers not excellence: the earth,
> Though, in comparison of heav'n, so small,
> Nor glist'ring, may of solid good contain
> More plenty than the sun that barren shines;
> *Whose virtue on itself works no effect,*
> *But in the fruitful earth: there first receiv'd*
> *His beams, unactive else, their vigour find.*

5. It is very remarkable, that Chesterfield, that man of the world, that man of pleasure, places charity to the distressed at the head of rational pleasures—See the Letter on Expenses, vol. ii. 800.

6. There is no state of life which does not furnish employment for care and industry: the mean must serve the great out of necessity; and the great are equally bound to serve the mean out of justice and charity.—Heylyn, ii. 325.

7. At man's first creation, charity was the divine principle implanted in his heart by his Maker. The adversary, by temptation, displaced it, and left self-love in its room, which was cherished by man, to the

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destruction of himself and his posterity. Thus a certain mischievous bird repairs to the nest of one that is harmless, and having devoured the eggs of the little innocent owner, lays one of her own in their place: this the fond foolish bird hatches with great assiduity, and, when excluded, finds no difference in the great ill-looking changeling from her own. To supply this voracious creature, the credulous nurse toils with unusual labour, no way sensible that she is feeding an enemy to her race, and one of the most destructive robbers of her future progeny.—See Goldsmith, v. 264.

8. It is not easy to conceive, how much sin and scandal is occasioned by a severe quarrelsome temper in the disciples of Christ. It stirs up the corruptions of those with whom they contend; and leads others to think meanly of a profession which has so little efficacy to soften and sweeten the tempers of those who maintain it. Doddridge, Fam. Expos. ii. 186.

9. Bees never work singly, but always in companies, that they may assist each other: a useful hint to scholars and Christians.

10. An abbé, remarkable for his parsimony, happened to be in company where a charitable subscription was going round. The plate was brought to him, and he contributed his louis d'or. The collector, not observing it, came to him a second time. *I have put in*, said he. *If you say so, I will believe*

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you, returned the collector, *though I did not see it.*—*I did see it*, cried old Fontenelle, who was present, *but did not believe it.*

11. There are many deceptions concerning charity. 1. It may be practised on false motives; interest, custom, fear, shame, vanity, popularity, &c. 2. It is a mistake to imagine it will atone for a want of other virtues, or for a life of vice and dissipation.—See Dupré, Serm. iii. Crit. Review, April 1782, p. 260.—Mr. Law's character of *Negotius*. Voltaire says, "The effect is the same, whatever be the mo-"tive." But surely the worth of every action must be estimated by the motive on which it is performed. He who attends me when I am sick, with a view to the making of my will and getting my estate, is a very different man from him who does it only because he loves me. Yet the effect may be the same: I may be equally taken care of in either case. We are to be judged by one who knows the thoughts of our hearts, and will judge us accordingly. Charity made consistent with vice—Brown's Sermons, 278. ——See Charity well described under the idea of Generosity, Fitzosborne's Letters, 123.

12. Mickle, the translator of the Lusiad, inserted in his poem an angry note against Garrick, who, as he thought, had used him ill, by rejecting a tragedy of his. Some time afterwards, the poet, who had never seen Garrick play, was asked by a friend in town to go to King Lear. He went, and, during the first three acts, said not a word. In a fine passage

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of the fourth, he fetched a deep sigh, and, turning to his friend, "I wish," said he, "the *note* was out "of my book!" How often, alas! do we say and write bitter things of a man, on a partial and interested view of his character, which, if we knew it throughout, we should wish unsaid or unwritten!

CHINESE.

1. It is an odd circumstance, that when a man dies, among the Chinese, the relations and friends wait *three days*, to see whether he will rise again, before they put the corpse into the coffin. Voyages and Travels, iv. 92, from Navarette. We are told, from the same author, that many in that country in their life-time get their coffin made, and give a treat to their acquaintance on the day it comes home. It is customary for the emperor, in particular, to have his coffin some time with him in the palace. Many keep it in sight for several years, and now and then go into it. Ibid.

2. It should be in a university, as in the empire of China, where "no husbandman is ever idle, and "no land ever lies fallow." Ibid. 121.

3. Accomplishments of every kind are acquired and preserved by use and practice; and the scholar and Christian would do well to reflect upon a piece of discipline in the Chinese armies, by which a soldier who suffers his arms to contract the least *rust* is

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punished on the spot with thirty or forty blows of the batoon. Ibid. 286, from Le Compte, and Duhalde —313, 216.

——Sulco attritus splendescere vomer.
GEORG. i. 46.

Worn in the furrow shines the burnish'd share.
DRYDEN.

4. In China, the aspirants, in the literary way, are examined by the eminent men for their degrees. The emperor Kang Hi, finding matters did not go on as they should do, took it into his head one day to examine the examiners, and sent several of the old dons packing into the provinces, for insufficiency. "The dread of such another examination," says our author, "keeps those chiefs of the literati close to "their studies."

CHRISTIANITY.

1. With difficulty men are induced to give up their favourite opinions: still harder is the task to draw them from their favourite vices. Could a religion be less than divine, which caused the Heathen world to quit both?

2. "Religion," say some, "was invented by priests "and politicians, to keep the world in order." It is a good thing, then, for that purpose at least. But the misfortune is, none of the supposed impostors of this kind have ever been named, who lived till *after*

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the general principles of religion were found disseminated among mankind; as the learned Stillingfleet shows at large (Orig. Sac. b. i. chap. 1.) even from the testimonies of the Egyptians and Greeks themselves.

3. The differences among Christians, about lesser matters, prove the truth of those great and fundamental points in which they all agree.

4. The little effect which Christianity hath on the lives of its professors, is frequently made an argument against it. So with regard to philosophy, the same objection is thus put and answered in Cicero's Tusc. Quest. lib. ii. sect. 5.—A. *Nonne verendum est igitur, ne philosophiam falsâ gloriâ exornes? Quod est enim majus argumentum, nihil eam prodesse, quam quosdam perfectos philosophos turpiter vivere?* M. *Nullum verò id quidem argumentum est. Nam ut agri non omnes frugiferi sunt qui coluntur, sic animi non omnes culti fructum ferunt. Atque ut ager quamvis fertilis sine culturâ fructuosus esse non potest, sic sine doctrinâ animus: ita est utraque res sine alterâ debilis.* See Lactant. De fals. Sap. vol. iv. 226.—*A.* Is it not then to be feared, that you ascribe to philosophy a glory that does not belong to it? For what can afford a stronger argument of its inefficacy, than the vicious lives of some of its most learned professors? *M.* That argument is not conclusive. For as agriculture cannot render all soils fruitful, so nei-

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ther are all minds equally improved by instruction. Yet neither can any soil, nor any mind, bring forth good fruits by the unassisted force of its natural fertility; but both must remain unproductive without the aid of cultivation.

5. In Constantinople behold the judgements of God on apostates from true religion, and corrupters of it. See Jews and Christians perpetrating on each other the most enormous villanies, as the price of obtaining the favour of the Turks! At the same time behold the Greek prelates, even while groaning under the yoke of the oppressor, employing their time, their wealth, and their interest, in over-reaching and supplanting each other for a metropolitan see, or a patriarchate, at the court of that oppressor!

6. Christianity has, in every age, produced good effects on thousands and tens of thousands, whose lives are not recorded in ecclesiastical history; which, like other history, is for the most part a register of the vices, the follies, and the quarrels of those who made a figure and a noise in the world. Socrates, in the close of his work, observes, that, if men were honest and peaceable, historians would be undone for want of materials.—Jortin's Remarks, b. ii. ad fin.

7. Theft was unknown among the Caribbees till Europeans came among them. When they lost any thing, they said innocently—"The Christians have "been here!"

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CHURCH.

1. The enemies of the church are encouraged to proceed in their attacks by the timidity of her friends: as Lysander, at the siege of Corinth, bade his men be of good courage, when he saw a hare run along upon the walls.

2. Learned and good men are often deterred from engaging the adversaries of religion, more through fear of their ribaldry than their arguments: as Antipater's elephants, which beheld the apparatus of war unmoved, ran away at the grunting of the Megarensian hogs.

3. To admit all the jarring sects and opinions into the church by a *comprehension*, would be, as one well observes, to jumble together an indigested heap of contrarieties into the same mass, and to make the *old chaos* the plan of a *new reformation*.

4. Those clergymen who betray the cause of their Master in order to be promoted in his church, are guilty of the worst kind of simony, and pay their souls for the purchase of their preferments.

5. Heresies seem, like comets, to have their periodical returns.

6. Some think variety of religions as pleasing to

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God as variety of flowers. Now there can be but one religion which is true; and the God of truth cannot be pleased with falsehood, for the sake of variety.

7. Nothing is more common than for a religious or political sect to disclaim a principle, and then resume it under another form: as the *Circoncelliones* used no *swords*, because God had forbidden the use of one to St. Peter; but they were armed with clubs, which they called the clubs of Israel, and with which they could break all the bones in a man's skin. See Le Beau, i. 170. See Jortin's Remarks on Eccl. Hist. iv. 388.

8. The heat and acrimony with which some men write against revelation, remind one of the cruelties practised by the above-mentioned fanatics, who covered the eyes of the catholics that fell into their hands with *lime* diluted with *vinegar*. Ibid.

9. Apply to quarrels among Christians the following lines, addressed by Adam to Eve, after their mutual accusations and upbraidings:

> But rise; let us no more contend, nor blame
> Each other, blamed enough elsewhere; but strive,
> In offices of love, how we may lighten
> Each other's burden in our share of woe.

10. Upon viewing many of our places of worship in the country, one would be tempted to think the

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church of England had adopted the maxim laid down in a neighbouring kingdom, "That cleanliness "is not essential to devotion." A church of England lady once offered to attend the kirk there, if she might be permitted to have the pew swept and lined. "The pew swept and lined!" said Mess John's wife: "my husband would think it down-"right popery."

11. If the intended reformation of our liturgy goes on, the reformers may hereafter bring us in a bill like that of the Cirencester painter:

Mr. Charles Terebee to Joseph Cook, debtor.

	l.	*s.*	*d.*
To mending the Commandments, altering the Belief, and making a new Lord's Prayer,	1	1	0

12. It is a principle advanced by president Montesquieu, that, where the magistrate is satisfied with the established religion, he ought to repress the direct attempts towards innovation, and only grant a toleration to other sects.—B. xxv. ch. 10.—See Hume, vol. vii. p. 40 and 41.

13. Sir Matthew Hale used to say, "Those of the "separation were good men, but they had narrow "souls, or they would not break the peace of the "church about such inconsiderable matters as the "points in difference were."

14. Lord Clarendon, somewhere in his Life, makes this severe reflection—"That clergymen understand

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"the least, and take the worst measure of human af-
"fairs, of all mankind that can read and write."
Cited by Temple, in his Essay on the Clergy, p. 22.
See his last chapter, On the service clergymen may
do their country in matters civil and temporal.—
The reason of the above-mentioned circumstance it
might be curious to investigate.

15. The person presiding over a church should diligently mark the very first starting of an error, or heresy, and employ a proper hand immediately to check and extinguish it; as, by order of the New River Company in London, a watchman is nightly fixed at such a height, near the river head, as to be able to overlook the whole town, and, on the momentary appearance of any conflagration, to turn the water full on the mains leading to the respective quarter, however remote the situation; by which wise and commendable measure the water generally arrives at the place of destination before the fleetest messenger.—Morning Chronicle, Jan. 27, 1781.

16. "As I do not check any suspicions in my own
"mind, I shall not easily be restrained from uttering
"them; because *I know not how I shall benefit*
"*my country, or assist her counsels, by silent medita-*
"*tions*."—Pulteney, in Johnson's Debates, vol. i. p. 5.
A friend of the *church*, who is able to write or speak, in these days, should make the same reflections.

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17. A right good man may be a very unfit magistrate: and, for discharge of a bishop's office, to be well minded is not enough; no, not to be well learned also. Skill to instruct is a thing necessary, skill to govern much more necessary in a bishop. It is not safe for the church of Christ, when bishops learn what belongeth unto government as empirics learn physic, by killing of the sick. Bishops were wont to be men of great learning in the laws both civil and of the church; and while they were so, the wisest men in the land for counsel and government were bishops.—Hooker, vii. 24. p. 398.

COLLINS (Anthony).

This person, on his death-bed, was under great anxiety, and just before he expired, with a deep sigh pronounced the following words—*Locke has ruined me!* His niece, who attended him at the time, related this circumstance to Mr. Wogan, the pious author of an Essay on the Proper Lessons; as he assured a friend of mine, the Rev. Dr. Merrick, of St. Ann's, Soho.

COMPOSITION.

1. Distension in the bowels is a sign of a bad digestion. In an author it is a symptom of the same infirmity.

2. If a man's studies are dry, his compositions will

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be insipid. Distil a bone, and you will have a quantity of water.

3. He that would write well in any tongue must follow this counsel of Aristotle;—to think with the learned, but speak with the common people, that these may understand, and those approve him.—Ascham, p. 57.

4. Aptness, knowledge, and use make all things perfect; but they must join forces, or nothing will be well done. The first is the gift of God; the second we must have from others; the third we attain by our own diligence and labour.—P. 117.

5. The same arguments are quite different in their effects, when drawn up and urged by a man of genius. They go farther, and pierce deeper; like the shafts of Hercules, which, Hesiod tells us, were winged with eagles' feathers.

6. He who would excel in any thing (oratory, *e. g.*) must not servilely copy any one orator throughout, but from different persons select the acomplishments for which they are severally eminent.

7. It was Cicero's opinion, that he who would speak well, must write much: *Caput autem est, quod (ut verè dicam) minimè facimus (est enim magni laboris, quem plerique fugimus), quàm plurimùm scribere.* De Orat.—But the principal point is one

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from which most of us shrink, on account of the labour that attends it; I mean frequent and much composition.

8. Depth of sentiment, illustrated by a bright imagination, is like the sea when the sun shines upon it and turns it into an ocean of light.

9. Illustrations are peculiarly beautiful, where they are fetched from something near akin to the subject which they are employed to adorn: as *e. g.* Sprat's observations on the age of learning among the Arabians—"Methinks that small spot of civil arts, "compared to their long course of ignorance before "and after, bears some resemblance with the coun-"try itself; where there are some few little valleys, "and wells, and pleasant shades of palm trees; but "those lying in the midst of deserts and unpassable "tracts of sand." Hist. of Roy. Soc. p. 45.

10. Zeuxis, the famous painter, before he sat down to a picture, used to animate his fancy by reading some passage in Homer relative to his subject.—A good hint to those who are about to compose in prose and verse.

11. Every man has a certain manner and character in writing and speaking, which he spoils and loses by a too close and servile imitation of another; as bishop Felton, an imitator of bishop Andrews, observed—"I had almost marred my own natural

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"trot, by endeavouring to imitate his artificial am-
"ble."—Wanley, 647.

12. It was a rule with archbishop Williams, to give himself some recreation before he sat down to compose, and that in proportion to the importance of the composition.—See his life in Lloyd's Worthies, p. 379.—Dr. H. More, after finishing one of his most laborious and painful works, exclaimed—"Now, for these three months, I will neither think "a wise thought, nor speak a wise word, nor do an "ill thing."—Life in the Biog. Dict.

13. In an oration, one would wish that the whole should be well composed, and suitable to the dignity of the subject. But let the progress to what is great and brilliant be gentle and gradual. Such is the rule and method of nature in all her works. At the first dawning of the brightest day that ever shone, light and darkness were scarcely distinguishable. Lawson, 380.

14. In compositions, young writers produce the most, but old ones the best, as lord Bacon observes of grapes.—"The vine beareth more grapes when it "is young, but grapes that make better wine when "it is old; for that the juice is better concocted."

15. Style should resemble the atmosphere of Italy, which "embellishes all objects by showing them "with clearness; for which reason, its gulfs, its "woods, its cascades, and its meads, have a grape

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"unknown beneath other skies." M. Sherlock's Letters, p. 21.

16. The author of Hudibras had a common-place book, in which he had reposited, not such events or precepts as are gathered by reading; but such remarks, similitudes, allusions, assemblages, or inferences, as occasion prompted, or meditation produced; those thoughts that were generated in his own mind, and might be usefully applied to some future purpose. Such is the labour of those who write for immortality. Johnson, i. 288.

17. Augustus loved correctness and accuracy in all his compositions, and never delivered his mind on any serious matter, even in his own family, without memorials or written notes. Ferguson, Rom. Hist.—a method practised and recommended by Bolingbroke and Chesterfield, to attain a habit of correctness in speaking.—So bishop Atterbury of *writing*, "Let nothing, "though of a trifling nature, pass through your pen "negligently." Letters, i. 118.

CONSCIENCE.

1. A man reproached with a crime of which he knows himself to be innocent, should feel no more uneasiness than if he was said to be ill when he felt himself in perfect health.

2. When Cleomenes was on the point of taking a bribe from Aristagoras, his virtue was preserved by

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his daughter, a child of *nine years old*, who exclaimed, "Fly, father, or this stranger will corrupt "you."—Conscience will often perform this office for us, if we would attend to its admonitions.

3. The same power (conscience) should do for us, respecting our passions and appetites, what an attendant was ordered every day at dinner to do for Darius, after the burning of Sardis, respecting his enemies—cry out, *Remember the Athenians.*

CONTENTMENT.

1. When Christ bade us limit our cares to the day that is passing over us, he consulted our natural quiet no less than our spiritual welfare; since the chief sources of most men's uneasiness are chagrin at what is past, and forebodings of what is to come. Whereas, "what is past ought to give us no un-"easiness, except that of repentance for our faults; "and what is to come ought much less to affect us, "because, with regard to us and our concerns, it is "not, and perhaps never will be."

2. Plutarch, speaking of that inviolable friendship which subsisted between Pelopidas and Epaminondas, says, "The true and only cause of this excellent "conduct was their virtue, which kept them, in "all their actions, from aiming at *wealth* and "*glory*, which fatal contentions are always attended "with *envy;* but being both equally inflamed with "a divine ardour to make their country prosperous

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"and happy by their administration, they looked "upon each other's success as their own."

3. In general, as he observes, among the Grecians, the personal enmity borne by great men of the same city to each other, exceeded that which they bore to the enemies of their country.—The same passions have operated in the same manner among Christians; of which we have a remarkable instance at the siege of Constantinople by Mahomet II. when such was the animosity subsisting between the Greeks and Latins within the city, that one of the former declared, he had rather see a Turk's turban in Constantinople than a cardinal's cap.

4. When old Dioclesian was called from his retreat, and invited to resume the purple, which he had laid down some years before, "Ah! (said he) if you "could see those fruits and herbs at Salona, which "I cultivate with my own hands, you would never "talk to me of empire."

CONVERSATION AND COMPANY.

1. Dr. Arbuthnot, in his book upon Aliment, tells us (p. 7), "that, in general, whatever be the "state of the *tongue*, the same is that of the inward "coat of the *stomach*." For which reason physicians look at one to discover the foulness of the other. What propriety is there in that axiom of our Lord, "Out of the abundance of the *heart* the *mouth* "speaketh!"

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2. A man's *countenance* should be well watched by him who would know his mind; for, in spite of all endeavours, one will very often be the index of the other. See Collier on the Aspect: Essays, ii. 121.

3. A man's real sentiments often discover themselves by *words* spoken on a sudden, in drink, in anger, in pride, in grief.

4. The deepest designs are sometimes made manifest by *deeds* of kindness done, without a visible cause, to a man or to his dependents, secretly to gain him, or them from him.

5. Wise and reserved men are best expounded by knowing the *ends* they have in view, as such work uniformly on a preconcerted plan; but weak and simple persons by their *natures*, because they do many things absurdly and without reason; as one, who had been a Pope's nuncio in a certain kingdom, when, upon his return, his opinion was asked with regard to a successor, gave his advice, "That in any "case his Holiness should *not* send one too wise; "because," said he, "no wise man would ever "imagine what they in that country were like to "do."

6. You will best learn a man's weaknesses and faults from his enemies, his virtues and abilities from his friends, his hours and customs from his servants, his sentiments and opinions from his confidants.

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7. It is expedient to have an acquaintance with those who have looked into the world, who know men, understand business, and can give good intelligence and good advice when they are wanted.

8. Knowledge is to be obtained from some men by being free and talkative, which provokes them to be so too; from others by reservedness and taciturnity, which induce them to trust and deposit their secrets with us.

9. In all conferences and negociations, a watchful and present wit is necessary, to promote the main matter, and yet observe incidental circumstances; as Epictetus gives it in precept, that every philosopher should say to himself, "I will do this also, and yet go "on in my course."

10. Of other men's affairs it may be sometimes useful to know much, but it is always necessary to say little.—The emptiest of all characters is a busybody:

Της πολυπραγμοσυνης ουδεν κενεωτερον αλλο.

11. It is difficult to account for the choice which some men make of their companions. Lycas, the Peripatetic, had a goose that lived with him, walked with him, attended him upon all occasions, and, when it died, was buried as a brother, with burial *philosophic.*—See Ælian. de Animal. lib. vii. c. 36.

12. Great abilities and fine accomplishments are

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often concealed under the most unpromising appearance: as travellers have observed, that the mountains which contain within them mines of gold, silver, and precious stones, are generally barren.

13. Among the Athenians, the greatest festal pleasure consisted in a flow of learned, sprightly, and polite conversation, as agreeable, in a word, as useful and interesting. The banquet of Plato and that of Xenophon give us a model of the ordinary table-talk of the Athenians; and it was thus that they prevented the two extremes of licentious mirth and irksome weariness, which preside but too often at most long meals. Goguet, xi. 225.

14. Compliments uttered *pro forma* by those that hate one, bring to mind the ceremonies used in Spain, where a captain never corrects his soldier without first asking his leave, and the inquisition never burns a Jew without making an apology to him.

15. A man should be very well established in faith and virtue, who attempts to reclaim a witty and agreeable profligate; otherwise, he may become a convert, instead of making one. Chapelle, a person of this character, was met one day in the street by his friend Boileau, who took the opportunity of mentioning to him his habit of drinking, and the consequences of it. Unfortunately, they were just by a tavern. Chapelle only desired they might step in there, and promised he would listen patiently and

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attentively. Boileau consented; and the event was, that, about one in the morning, they were carried home, dead drunk, and in separate coaches.

16. "I am no niggard according to my ability to "impart what I know; but it is where I find some "appetite: otherwise my most familiar friends, some "of them, are as ignorant of my notions as any "stranger; for, if they discover no stomach, I use "not to examine them, no not to offer them; and "it would be in vain.—Pauci enim inviti discunt. "Few learn against their will."—Mede, 811.—So again, 815—"I am not unwilling to communicate "to you most of my tow [materials—from *tow* or "*hemp*, for ropes], because I perceive you make some "account of them; for in the university where I "live, I know not a second man that understands "any thing concerning such mysteries, or desires to "be made acquainted with them."

17. I have somewhere met with an observation, that conversation, in the first part of the morning, is like a *dram;* it heats, and hurries, and muddles, and incapacitates for business, which should therefore be entered upon, previously to visiting and chit-chat, with a mind calm, and cool, and undisturbed.—I believe this is true.

18. Never *speak* but when you have something to *say*—"Wherefore shouldst thou run, seeing thou "hast no tidings?"—See bishop Butler's excellent Sermon on the *Tongue*.

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COUNCIL.

1. What Gregory Nazianzen says of ecclesiastical synods, in his tract *de Differentiis Vitæ*, is remarkable: "*Mihi certum est deliberatumque, nunquam* "*posthac anserum aut gruum temerè inter se pug-* "*nantium synodis interesse.*"—On this point my "resolution is fixed, never again to be present at "synods of geese and cranes, employed solely in "fighting with each other." And so Procopius, "*Se nullius synodi felicem vidisse exitum*"—"That "he had never seen good consequences result from a "synod."

2. Wise men, when they meet together in numbers, sometimes make foolish determinations. Montesquieu, in his Persian letters, speaking of the quarrel of Ramus, which obliged the legislature of France to interpose, says—"It looks as if the heads of the "greatest men *idiotized* when they meet together." Letter cix. The truth, perhaps, is, that interest, bashfulness, indolence, or some other cause, occasions men who could give the best opinions to withhold them, and yield to those of others more forward and domineering. See Jortin on the Various Motives by which the several Members of an ecclesiastical Council may happen to be actuated. Remarks on Eccl. Hist. ii. 185.

COURAGE OF DIFFERENT SORTS.

When Pelopidas was cited to be tried, that valour, which was haughty and intrepid in fight, forsook

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him before his judges. His air and discourse, timid and low, denoted a man who was afraid of death. Contrary behaviour of Epaminondas.

CRITICISM LITERAL.

1. "I am almost tired of it," said Mr. Bryant to me, May 21, 1785. "It is often employed in remov-"ing little inequalities on the surface, when I want "to have a *shaft* sunk, and the rich *ore* drawn forth "from the mine within." He had been mentioning the new editions of Apollodorus, Virgil, &c. by the Germans, Heyne, &c.—May not the same observation be applied to *some* of the notes by Lowth, Blayney, and Newcome, on the SS. and to the *generality* of the various readings amassed by Kennicott?

2. Critics, by their severity, infest authors, as the African ants do the negroes; but, like them, answer one good purpose, by destroying all the carrion.

CUDWORTH.

His collections for the remaining part of his Intellectual System, and Daniel's Weeks, in 3 vols. folio, after many adventures and mutilations, were lodged in the British Museum.—See an account of this matter in Crit. Review for May 1783, p. 391. Sold by lord Masham, pillaged by Dodd as Locke's, and thrown into a garret by Davis. The fate of posthumous writings is treated by Johnson in one of his papers; whence he deduces an argument for a

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man's working up his materials, and publishing them himself; not *collecting* in infinitum, and then leaving those collections to be employed by the cook of his executor in singeing a goose.

DEATH.

1. There is something very affecting in the words spoken by the gallant sir Philip Sidney to his brother, just before his death, occasioned by a wound received in battle—"Love my memory, cherish my friends; "but, above all, govern your will and affections by "the will and word of the Creator; in me beholding "the end of this world, with all her vanities.

2. St. Aldegonde, a protestant in the Low Countries, when imprisoned under the duke of Alva, tells us, that "for three months together he recommended "himself to God every night, as if that would be "his last; the duke having twice ordered him to be "put to death in prison."—Ought not every man to do this, as no man can be certain he shall awake on the morrow?—Gen. Dict.

3. In the journey of life, as in other journeys, it is a pleasing reflection, that we have friends who are thinking of us at home, and who will receive us with joy when our journey is at an end.

4. The learned Grotius, at the approach of death, would gladly have exchanged all his learning and honour for the plain integrity of one Jean Urick, a

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devout poor man, who spent eight hours of his time in devotion, eight in labour, eight in sleep and other refreshments.—*Proh! Vitam perdidi operosè nihil "agendo!"*—"Alas! I have wasted my time in being "very busy and doing nothing!"—See Doddridge, Fam. Expos. sect. 14.

5. We often indulge a melancholy pleasure, in thinking that we shall be remembered and regretted after our death. How little is to be built on such imaginations, we may learn from the example of queen Elizabeth, who, when she had closed a long and glorious reign with her life; "was in four days' "time as much forgotten, as if she had never existed, "by all the world, and even by her own servants." —See Carte's Hist. iii. 708.

6. When Gesner found his last hour approaching, he gave orders to be carried into his *study*, that he might meet death in a place which had been most agreeable to him all his life.

7. When Mr. Paschal observed any of his friends to be afflicted at seeing the sickness and pain he underwent, he would say—"Do not be so concerned "for me. Sickness is the natural state of a Chris- "tian, because by it we are what we ought always to "be, in a state of suffering evils, mortified to the "pleasures of sense, exempt from all those passions "which work upon us as long as we live, free from "ambition or avarice, and in a constant expectation "of death. And is it not a great happiness to be by

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"necessity in that state one ought to be in, and to "have nothing else to do, but humbly and peaceably "to submit to it?"—This is a noble, a just, a comfortable speculation.

8. It was a saying among the Brachmans, that our life ought to be considered as a state of *conception*, and death as a *birth* to a true and happy life—This thought seems just, and capable, on the Christian plan, of being improved into a curious and useful speculation.—See Biograph. Dict. art. *Gymnosophists*.

9. When we rise fresh and vigorous in the morning, the world seems fresh too, and we think we shall never be tired of business or pleasure. But by that time the evening is come, we find ourselves heartily so; we quit all its enjoyments readily and gladly; we retire willingly into a little cell; we lie down in darkness, and resign ourselves to the arms of sleep, with perfect satisfaction and complacency.—Apply this to youth and old age, life and death.

10. Apply to the death of an afflicted Christian the beautiful lines of the poet, on the heartfelt pleasure of finding oneself at home, after a toilsome journey:

O quid solutis est beatius curis?
Quum mens onus reponit, ac *peregrino*
Labore fessi venimus larem ad nostrum,
Desideratoque acquiescimus lecto.—
Hoc est, quod unum est pro laboribus tantis.

11. Young, healthy, and strong as we may now

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be, yet a little while, and we shall become qualified to join the chorus of the Spartan old men:

Αμμες ποτ' ημεν αλκιμοι νεανιαι.—

12. When sickness and sorrow come upon a Christian, and order him to prepare for death, he should be able to say, in the words of Æneas,

Nulla mihi nova nunc facies inopinaque surgit.
Omnia præcepi, atque animo mecum ante peregi.
Æn. lib. vi. 104.

———No terror to my view,
No frightful face of danger, can be new.
Inur'd to suffer, and resolv'd to dare,
The fates, without my pow'r, shall be without my care.
Dryden, 155.

13. Adeon' rem rediisse, ut, qui mihi consultum esse optumè velit, PATREM extimescam, ubi in mentem ejus ADVENTI venit? Quod ni fuissem incogitans, ita eum expectarem ut par fuit!—Phorm. act. i. sc. 3.

Is it come to this?
My father, Phædria!—my best friend!—that I
Should tremble, when I think of his return!
When, had I not been inconsiderate,
I, as 'tis meet, might have expected him!
Colman.

14. Cum tuba magna sonum dederit, cum venerit hora
Judicii, inter oves da mihi, Christe, locum.
Sis mihi, sis *Jesus*, ne me maledictio tangat;
Dulcis in aure sonet vox, "Benedicte, veni!"
Dieteric. ii. 581.

15. A Christian may say of death, what Orestes, in Sophocles, says of the report of being dead:

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Τι γαρ με λυπει τουθ' οτ' αν λογῳ θανων,
Εργοισι σωθω, κα' ξενεγκαμαι κλεος;
ELECTRA, 59.

Why should this grieve me, that in words I die,
When I in deeds am sav'd, and by them rais'd
To glory? POTTER.

16. They who have done much, pride themselves in a short epitaph; they who have done little, in a long one.

17. The different ranks and orders of mankind may be compared to so many streams and rivers of running water. All proceed from an original small and obscure; some spread wider, travel over more countries, and make more noise in their passage, than others; but all tend alike to an ocean, where distinction ceases, and where the largest and most celebrated rivers are equally lost and absorbed with the smallest and most unknown streams.

18. Immatura perî; sed tu felicior annos
Vive tuos, conjux optime, vive meos.

I died untimely: happier doom be thine;
Live out thy years, dear husband! live out mine.

19. *On viewing the Deanry House, by Dr. Smith, late Dean of Chester.*

Within this pile of mould'ring stones
The dean hath laid his wearied bones;
In hope to end his days in quiet,
Exempt from nonsense, noise, and riot;
And pass, nor teas'd by fool nor knave,
From this still mansion to his grave:

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Such there, like richer men's, his lot
To be in four days' time forgot.

See his Poetic Works and Life.

20. It is an evil disposition in some men, to revile and publish the faults of those who are no longer alive to answer for themselves. It is the disposition of vultures, jackalls, and hyænas, who prey upon carcasses, and root up the dead.

DESPAIR.

The most tremendous circumstance recorded of that most dreadful scourge, the plague of Athens, is, that the instant a person was seized he was struck with despair, which quite disabled him from attempting his cure.

DEVOTION.

1. He who seldom thinks of heaven is not likely to get thither; as the only way to hit the mark is to keep the eye fixed upon it.

2. The soldier, saith Xenophon, who first serves God, and then obeys his captain, may confidently hope to overcome his enemy.—The case is the same in spirituals.

3. The vestal virgins were wont to spend ten years in learning their religion, ten years in practising it, and ten years in teaching the young vestals.

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4. He who hath his thoughts about him, can enjoy no bodily pleasure while he thinks his soul is in danger of hell fire. But the reflection that all is right with respect to another world, doubles every joy we can taste in this. As Livy tells us of Paulus Æmilius, who had vanquished Perseus, but for a while thought he had lost his son Scipio—*Ne sincero gaudio frueretur, cura de minore filio stimulabat.* When his son returned alive and well, *Tunc demum, recepto sospite filio, victoriæ tantæ gaudium consul sensit.* Lib. xliv. sect. 44. His anxiety respecting his youngest son prevented his satisfaction from being complete. But when his son returned alive and well, then at last the consul opened his mind to the full enjoyment of so great a victory. The pleasures of sense are pleasures only to the virtuous; and the Christian, after all, turns out to be the true epicure.

5. Boerhaave, through life, consecrated the first hour after he rose in the morning to meditation and prayer; declaring, that from thence he derived vigour and aptitude for business, together with equanimity under provocations, and a perfect conquest over his irascible passions. "The sparks of calumny," he would say, "will be presently extinct of themselves, "unless you blow them—

(" *Spreta exolescunt; si irascare, ignita videntur,*)

"and therefore, in return, he chose rather to com-"mend the good qualities of his calumniators (if they "had any) than to dwell upon the bad."—Life, p. 53.

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6. To our Saviour and his commands may be applied, with propriety, what Hamlet, in Shakspeare, says of the injunctions of his father's ghost—

——Remember thee!—
Yea, from the table of my memory
I'll wipe away all trivial fond records,
All saws of books, all forms, all pressures past,
That youth and observation copied there;
And thy commandment all alone shall live
Within the book and volume of my brain,
Unmixt with baser matter.——

7. To one who knows much of religion, and practises little, may be applied what Milton says of Satan perched on the tree of life—

————Nor on the virtue thought
Of that life-giving plant, but only us'd
For prospect, what, well us'd, had been the pledge
Of immortality; so little knows
Any, but God alone, to value right
The good before him, but perverts best things
To worst abuse, or to their meanest use.
P. L. iv. 196.

8. Lord Astley, before he charged, at the battle of Edgehill, made this short prayer—"O Lord, thou "knowest how busy I must be this day. If I forget "thee, do not thou forget me!" There were certainly, says Hume, much longer prayers said in the parliamentary army; but I doubt if there was so good a one. Vol. vii. p. 65.

9. The divine, who spends all his time in study, and contemplation on objects ever so sublime and

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glorious, while his people are left uninstructed, acts the same part the eagle would do, that should sit all day staring at the sun, while her young ones were starving in the nest.

10. Dr. Ogden's secret for rendering the commandments easy is—LOVE. The saying of madam Chevreuse is true in the *highest* sense: "Without love, "you can never rely on the heart of a person at a "minute's warning: you can never inspire it with "that fervour and vivacity so necessary in whatever "you wish to obtain."

11. Apply to the Bible these two lines of Tibullus:

> Te spectem, suprema mihi cum venerit hora,
> Te teneam moriens, deficiente manu!

and the following of Pythagoras:

> Ταυτα πονει, ταυτ' εκμελετα, τουτων χρη εραν σε,
> Ταυτα σε της θειης αρετης εις ιχνια θησει.

12. Aben Ezra, on Exod. xxxviii. 8. extols the generosity of those women who devoted to the construction of a holy vessel (the laver) those utensils of self-love (their brazen mirrors) for which the persons of their sex have so great an inclination, and who showed, by such a sacrifice, that they preferred the service of God to the pleasures and vanities of the world.—Saurin, Diss. 466.

13. *Thomas Aquinas's Prayer before Study.*

Ineffably wise and good Creator, illustrious origin-

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al, true fountain of light and wisdom, vouchsafe to infuse into my understanding some ray of thy brightness, thereby removing that twofold darkness under which I was born, of sin and ignorance.

Thou, that makest the tongues of infants eloquent, instruct, I pray thee, my tongue likewise; and pour upon my lips the grace of thy benediction.

Give me quickness to comprehend, and memory to retain; give me happiness in expounding, a facility in learning, and a copious eloquence in speaking.

Prepare my entrance on the road of science, direct me in my journey, and bring me safely to the end of it, even happiness and glory, in thine eternal kingdom, through Jesus Christ our Lord.—See the Latin.

DISPUTATION.

1. Disputation makes us ready and expert in using the knowledge we have, but sufficeth not for the acquisition of more. It is *exercise*, but not *food*—Hist. of R. S. p. 18.

2. It is but too much a custom to give ill names to those who differ from us in opinion. Dr. Hammond mentions, as a humorous instance of it, that when a Dutchman's horse does not go as he would have him, he in a great rage calls him an *Arminian*.

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DUELLING.

From the will of colonel Thomas, dated London, September 3, 1783:

"I am now called upon, and by the rules of what "is called honour, forced into a personal interview "with col. Gordon. God only can know the event; "and into his hands I commit my soul, conscious "only of having done my duty. In the first place I "commit my soul to Almighty God, in hopes of his "mercy and pardon for the irreligious step I now (in "compliance with the unwarrantable customs of this "wicked world) put myself under the necessity of "taking."

ECCLESIASTICUS.

The late sir Edward Dering used to say, "He "did not pretend to understand much of the Bible, "but he was sure the gentleman who wrote that book "knew the world as well as any man that ever lived "in it." Sept. 29, 1782. There is more good sense, and better precepts for the conduct of life, than in all the morality of the Heathen. Dr. Campbell, Biog. Brit. iii. 215.—It is pity but a small and fair edition of the Greek were printed for the use of scholars and preachers.

ECSTASIES.

There is a set of Mahometan heretics, who ex-

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cuse themselves from going the pilgrimage to Mecca, affirming, that the purity of their souls, their sublime contemplations, &c. show them Mecca and Mahomet's tomb, without stirring out of their cells.—They are called Ebrbuharites.

EDUCATION.

1. So important a concern did the right education of children appear to Augustus Cæsar, that, when master of the world, he himself attended to that of his grandchildren. *Nepotes et literas, et alia rudimenta, per se plerumque docuit: ac nihil æque laboravit quam ut imitarentur chirographum suum. Neque cœnavit una, nisi ut imo lecto assiderent: neque iter fecit, nisi ut vehiculo anteirent, aut circa adequitarent.* Sueton. August. 64. Ernest.—He himself instructed his grandsons in the rudiments of literature and science, and was peculiarly assiduous to teach them to imitate his own hand-writing. They always supped in his company, and were placed on the lowest couch; and on all his journeys they either preceded him in another carriage, or rode on horseback by his side.

So in the same place, with respect to the girls—*Filiam et neptes ita instituit, ut etiam lanificio assuefaceret; vetaretque loqui aut agere quidquam, nisi propalam, et quod in diurnos commentarios referretur.*—His daughter and grand-daughters by his direction were carefully taught to spin; and they were habituated to speak and act on all occasions so openly,

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that every word and deed might be entered in a journal.

2. The Neapolitan jockeys break in their colts with so rough a hand, and such want of temper, that the animal's spirit is quite beaten down: I once saw one thrown down by a brutal fellow, and almost strangled. Travels in the Sicilies.

3 Such is the force of education and habit, that there is hardly a Quaker to be found, young or old, who has not the command of the irascible passions. Why can it not be so with others?

4. "In the schools of philosophy anciently," says Goldsmith (i. 339.), "were taught the great maxims "of true policy; the rules of every kind of duty; "the motives for a true discharge of them; what we "owe to our country; the right use of authority; "wherein true courage consists; in a word, the "qualities that form the good citizen, statesman, "and great captain; and in all these Epaminondas "excelled."—See his character there drawn, for eloquence, knowledge, modesty. He knew not what it was to be ostentatious. Spintherus said of him, "he had never met with a man, who knew more or "spoke less."—O that our young statesmen and officers would copy him!—Agesilaus, himself a great commander, seeing him passing at the head of his infantry, after having attentively considered and followed him with his eyes a long time, could not help crying

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out, in admiration of him, *O the wonder-working man!*

5. Indulgence, when shown in too great a degree by parents to children, generally meets with a bad return. It seems to awaken a strange malignity in human nature towards those who have thus *displayed* an injudicious fondness. Children delight in vexing such parents. There may be two reasons—1. It makes them feel foolish, to be so *cockered* and teased with kindness. 2. It discovers a weakness, over which they can insult and triumph. But whatever may be the cause, it furnishes an argument to parents, why they should never practise this behaviour towards their children.—The present miseries of France arose under the government of a kind and indulgent monarch.

6. We are all in a state of education for the kingdom of heaven, *in statu pupillari*, upon earth: the education of our immortal spirits is our sole business. For this we are formed in the womb, and pass through the several stages of infancy, youth, and manhood. Studies of the school fit us for manhood; so manhood, and the several occupations consequent upon it, is a state of preparation for something else. Faith and practice are the end of wisdom and knowledge, and prepare us for the conversation, society, and intercourse of angels, as wisdom and knowledge prepare us for the conversation of men.

7. Milton's plan of education has more of show

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than value. He does not recommend those studies to boys, which, as Cicero says, *adolescentiam alunt*. Instead of laying a stress on such authors as open and enlarge a young understanding, he prescribes an early acquaintance with geometry and physics: but these will teach no generous sentiments, nor inculcate such knowledge as is of use at all times and on all occasions. Mathematics and astronomy do not enter into the proper improvement and general business of the mind—such sciences do not apply to the manners, nor operate upon the character. They are extraneous and technical. They are useful; but useful as the knowledge of his art is to the artificer. An excellent writer observes, we are perpetually moralists, but we are geometricians only by chance. Our intercourse with intellectual nature is necessary; our speculations upon matter are voluntary and at leisure. Physical knowledge is of such rare emergence, that one man may know another half his life, without being able to estimate his skill in hydrostatics or astronomy; but his moral and prudential character immediately appears. Those authors therefore are to be read at schools, that supply most axioms of prudence, most principles of moral truth, and most materials for conversation; and these purposes are best served by poets, orators, and historians. (Warton, 117.)—Milton afterwards reasoned better on this subject, P. L. viii. 191.

EIDER.

This is a bird in Iceland. It lays most eggs in

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rainy weather. As soon as the young ones are out of the egg, the mother leads them to the shore: when they come to the water side, she takes them upon her back, and swims with them for the space of a few yards, when she dives, and the young ones, who are left floating on the water, are obliged to take care of themselves. So the parent carries children into the world, *dives*, and leaves them to combat with its waves. Van Troil's Letters.

ELOQUENCE.

For the difference between Cicero's eloquence and that of some who styled themselves *Attic*, dealing in short sentences and turns, like Pliny afterwards, see Middleton's Life of Cicero, iii. 332.—Is there not at this time a similar decline in England from the true nervous flowing eloquence—particularly of the pulpit? Dr. *Blair* is the *Pliny*.

EMPLOYMENT.

1. Employment is the best cure for *grief;* as Tacitus tells us of Agricola, that, when he had lost his son, *in luctu bellum inter remedia erat*—he resorted to war as a remedy against grief. In Vitâ, sect. 28.

2. Cheerfulness is the daughter of *employment;* and I have known a man come home in high spirits from a funeral, merely because he had had the management of it.

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3. Anxiety and melancholy are best dispelled and kept at a distance by *employment*. On the day before the battle of Pharsalia, Plutarch tells us, when dinner was ended in the camp, while others either went to sleep, or were disquieting their minds with apprehensions concerning the approaching battle, Brutus employed himself in writing till the evening, composing an epitome of Polybius.

ENEMIES.

The use to be made of their revilings, &c. is thus set forth by bishop Taylor: "Our enemies "perform accidentally the office of friends: they tell "us our faults, with all their deformities and aggra-"vations: they offer us affronts, which exercise our "patience, and restrain us from scandalous crimes, "lest we become a *scorn and reproof to them that* "*hate us*. And it is not the least of God's mercies, "that he permits enmities among men, by means of "which our failings are reproved more sharply, and "corrected with more severity and simplicity than "they would otherwise be. The gentle hand of a "friend is more apt to bind our wounds up, than to "probe them and make them smart."—See Life of Christ, fol. p. 541.

ENVY.

Envy pines at the applauses which virtue receives; as Plutarch tells us, that when Titus Flaminius, by conquering Philip, had restored the

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Grecian cities to their freedom, the acclamations of the people assembled at the celebration of the Isthmian games caused the crows, as they were flying over the stage, to drop down dead upon it.—In Vitâ Flamin.

EPAMINONDAS.

HIS HUMILITY AND PATRIOTISM.

His enemies, jealous of his glory, with a design to affront him, caused him to be elected the city scavenger. He accepted the place with thanks, and declared, that, instead of deriving honour from his office, he would give it dignity in his turn.—I dare say kennels never were so well scoured before.

EVIL.

ORIGIN OF IT.

1. The philosophers of old saw the world overflowed by a torrent of corruption, as the Egyptians beheld their country every year deluged by the Nile. Both were equally to seek for the spring-head and cause of these effects.

2. The ancient philosophers speak of man's degeneracy, with its consequences, in a much better way than many, who pretend to be friends to reason and to Christ, but are so to neither, while they make it their business to extenuate the fall of man, and the corruption introduced thereby into human

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nature. See some wonderful citations in Orig. Sacr. iii. 3.

EULER.

Euler lived at Petersburgh during the administration of Biron, one of the most tyrannical ministers that ever breathed. On the philosopher's coming to Berlin, after the tyrant's death, the late queen of Prussia, who could hardly get a word out of him, asked him the reason of his silence.—"Because," said he, "I come from a place where if a man says "a word he is hanged."

EURIPIDES.

Many of the Athenians, during their captivity at Syracuse, owed the good usage they met with to the scenes of Euripides, which they repeated to their captors, who were extremely fond of them. On their return, they went and saluted that poet as their deliverer, and informed him of the admirable effects wrought in their favour by his verses. Scarce any circumstance could be more pleasing and flattering than this testimony.

EXERCISE.

The most common cause of fatness is too great a quantity of food, and too small a quantity of motion; in plain English, gluttony and laziness. I am of opinion, that spare diet and labour will keep

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constitutions, where this disposition is strongest, from being fat. You may see in an army forty thousand foot soldiers without a fat man amongst them: and I dare affirm, that by plenty and rest twenty of the forty shall grow fat.—Arbuthnot.

FACTION.

While a faction entertain their old principles, it is folly to suppose they will not, when opportunity serves, return to their old practices. *Quæro, quid facturi fuissetis? Quanquam quid facturi fueritis non dubitem, cum videam quid feceritis.* Cic. pro Ligario. The fine lady will be the *cat* she was, when a *mouse* runs before her.

FAITH.

1. In the affairs of this world, as husbandry, trade, &c. men *know* little and *believe* much. In the affairs of another world, they would know every thing, and believe nothing.

2. If we are rationally led, upon clear principles and good evidence, to believe a point, it is no objection that the point is mysterious and difficult to be accounted for. A man in his senses will not deny the phænomenon of the harvest moon, because he cannot solve it.

3. When the Jews attribute the miracles of our Saviour to the power of magic, they prove the facts,

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without disproving the cause to which we ascribe them.

4. Enthusiasts require *assurance*, and philosophers will be content with nothing less than *demonstration*. But how is it in the affairs of common life? The soldier does not ask a demonstration, whether, in the day of battle, he shall be crowned with victory, or covered with disgrace; but, fearing the worst, and hoping the best, he minds his duty: the merchant does not want a demonstration concerning the returns of his trade: the husbandman cannot promise himself a plentiful crop, proportioned to his labour and industry. No man can assure himself that he shall see another day: but every one minds his business as if he knew for certain that he should: and he would be thought a downright madman that acted otherwise.

5. Faith is reckoned for a virtue, and rewarded as such, because, though it be an assent of the understanding upon proper evidence, the will hath a great share in facilitating or withholding such assent. For the strongest evidence will be nothing to him who does not inquire diligently after it, judge honestly and impartially of it without passion or prejudice, and frequently consider and reflect upon it from time to time through life, that it may produce its fruits, and be a principle of action. These are acts of the will, in a man's power to perform or not to perform, and therefore rewardable. On the performance or non-performance of these, not on the

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evidence, which is always the same, it depends, whether a man shall believe, or not: and here we must look for the true reasons why one man is a Christian, and another an Infidel.

6. Rational evidence may satisfy men's minds of the truth of a doctrine, but it is grace which must bring them to obey and adhere to it, by convincing them of its excellence, by subduing the desires and affections that militate against it, and so improving an *historical* into a *saving* faith.

7. "Experience (saith Mr. Hume) is our only "guide in matters of fact." Doth he mean our own experience or that of others? If our own, we are to believe nothing but what we ourselves have seen parallel instances of; if that of others, we depend for that upon *testimony*, which alone informs us, there has been in past ages an established order and course of nature, and at certain times a violation or suspension of them.

8. There are many people who cannot see; there are more, perhaps, who will not. It is remarked of the elder Scaliger, that, in his confutation of Cardan, he would not read the second edition of the book *de Subtilitate*, in which were made a great number of corrections, lest he should be deprived of many occasions of triumphing over his adversary. Gen. Dict. Scaliger.—See another instance in Jones's Essay, p. 191.

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9. Infidelity is often punished with credulity. The prediction of a mad life-guard-man was attended to in London by those who never heeded the prophecies of Isaiah or Jeremiah; and an impudent mountebank sold a large cargo of pills, which, as he told the people, were *excellent against earthquakes.*

10. The deist will not believe in revelation till every difficulty can be solved. The atheist will not believe in the being of a God, but upon the same terms. They must both die in their unbelief. They should believe upon sufficient evidence, and trust God for the rest. The atheist *e. g.* cannot reconcile the notion of a God with the existence of evil. But there is sufficient evidence for the existence of both. Here let us rest: God has his reasons for permitting evil, or he would not have permitted it. If he has been pleased to discover them in his word, or if we can discover them by a view of things, well: if not, still, reasons there are; and, what we cannot know now, we shall know hereafter.

11. No *cloud* can overshadow a true Christian, but his faith will discern a *rainbow* in it.

12. First Tim. iv. 6. *Nourished up in the words of faith.*—"It is one thing for a man to enlighten his "understanding, to fill his imagination, and to load "his memory; and another to nourish his heart with "it. A man nourishes himself with it, if he live upon "it; and he lives upon it, if he change it into his

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"own substance, if he practise it himself, if he render "it proper and familiar unto himself, so as to make "it the food and nourishment with which he ought "to feed others."—Quesnal in loc.

FALSE LEARNING.

1. Some people rate the modern improvements in religious knowledge by the volumes of metaphysical subtilties written upon the subject; as the emperor Heliogabalus formed an estimate of the greatness of Rome, from ten thousand pounds' weight of cobwebs which had been found in that city.

2. Two learned physicians and a plain honest countryman, happening to meet at an inn, sat down to dinner together. A dispute presently arose between the two doctors, on the nature of aliment, which proceeded to such a height, and was carried on with so much fury, that it spoiled their meal, and they parted extremely indisposed. The countryman, in the mean time, who understood not the cause, though he heard the quarrel, fell heartily to his meat, gave God thanks, digested it well, returned in the strength of it to his honest labour, and at evening received his wages. Is there not sometimes as much difference between the *polemical* and *practical* Christian?

3. Aristotle, in his Metaphysics, disputes against certain philosophers, who, it seems, held that a thing might *be*, and *not be*, at the same time.

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4. Many parts of what is called *learning* resemble the man's horse, which had but two faults; he was hard to catch and good for nothing when he was caught.—See Warton's Preface to Theocritus, p. 17.

——————Fools shall be pull'd
From wisdom's seat; those baleful unclean birds,
Those lazy owls, who, perch'd near fortune's top,
Sit only watchful with their heavy wings
To cuff down new-fledg'd virtues, that would rise
To nobler heights, and make the grove harmonious.
Pierre, of lazy Senators, in Venice Preserved.

5. The science called metaphysics seems never to have been of service to true religion, but only to have obscured and darkened its truths, which, under that cover, have often been stolen away by its enemies. May it not be compared to the *mist*, or *fog*, described by Homer, as spread on the tops of the hills?

Ποιμεσιν ουτι φιλην, κλεπτῃ δε τε νυκτος αμειναω.—Il. γ. 11.

Swift-gliding mists the dusky fields invade,
To thieves more grateful than the midnight shade.
Pope's Il. b. iii. v. 17.

6. Superstition often leads to atheism. Many Turks are Epicureans; and in countries, where popery prevails, the *philosophers*, as they affect to call themselves, are running apace into materialism. When a man has been cheated by a rogue pretending to honesty, he is apt too hastily to conclude, there is no such thing as honesty in the world.

7. Magic was originally nothing more than the

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application of natural philosophy to the production of surprising but yet natural effects. Chemists had opportunities of being best acquainted with the elements and their operations, and were the greatest magicians, and reputed conjurors.

8. Sir Henry Wotton ordered the following inscription to be put on his monument—

Disputandi pruritus ecclesiarum scabies.

The itch of disputation is the bane of the church.

9. The same person being asked, if he thought a Papist could be saved? "You may be saved," replied he, "without knowing that."—An excellent answer to the questions of impertinent curiosity in religious matters.

10. Many persons spend so much time in criticising and disputing about the Gospel, that they have none left for practising it. As if two sick men should quarrel about the phraseology of their physician's prescription, and forget to take the medicine.

11. "Geo. Trapezuntius had a good portion of "the spirit which prevailed among the learned of his "times: proud, conceited, dogmatical, impatient of "contradiction, and quarrelsome, he contributed, as "much as any one, to falsify the maxim of Ovid— "*Ingenuas didicisse*, &c." Biog. Dict.—See instance of Laurentius Valle, Valesius, Scioppius, Scaliger, Cardan, and others.

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12. Never (say the moderns) were the SS. so much studied, and so thoroughly explained, as at present. So, probably, said the Pharisees, and doctors of the law, when they crucified Christ. Refined criticisms on the sacred writings made the most fashionable branch of learning among the Jews, in comparison of which, profane literature was held in great contempt, and indeed, by many of their zealots, in great abhorrence.—See Joseph. Antiq. lib xx. cap. ult. sect. ult. Doddridge, i. 317.—Our Lord "received not "glory from men;" he never soothed the vanity of great and learned men, in order to obtain their favour. The Jews *searched the SS.* but it was in order to find in them their own fond fancies concerning temporal greatness, wealth, and dominion.

13. Apply to the contrast between the salutary doctrines and beautiful imagery of Scripture on the one hand, and the noxious tenets and barren speculations of metaphysical scepticism on the other, the following lines of Collins in his Oriental Eclogues—

> Here, where no springs in murmurs break away,
> Or moss-crown'd fountains mitigate the day,
> In vain ye hope the dear delights to know,
> Which plains more blest, or verdant vales bestow;
> Here rocks alone, and tasteless sands are found,
> And faint and sickly winds for ever howl around.

Ecl. ii. Hassan's address to his camels travelling through the burning deserts of the East.

14. Apply to the case of a Christian what Pacatius

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says of Theodosius, and the treatment he received from fortune—*Quem sceptro et solio destinaverat, nunquam indulgenter habuit; sed ut severi patres his quos diligunt tristiores sunt, ita illa te plurimis et difficillimis reipublicæ temporibus exercuit, dum aptat imperio.*—Fortune did not treat with kindness the man whom she had destined for the sceptre and the throne: but as severe parents are most harsh to the children whom most they love, so she prepared him for empire by the trials which she obliged him to sustain in the most difficult season of the republic.

15. Saurin, after mentioning some insignificant criticism upon which the commentators enlarge, makes the following very pertinent observation—"Such is the spirit of mankind, that they often consider slightly those great truths of the SS. upon which our whole religion is founded, expatiating into discussions upon matters of no relation either to our duty or our happiness." Diss. xxi. p. 181. —So again—"It is amazing to find learned men, who would blush to employ but a few minutes in studying the ornaments that are most in fashion in their own time, and who have yet the patience to devour immense volumes, to learn with great exactness those of the remotest age." xx. 194.—See Law's Christ. Perfect. on this subject. See Saurin, 504.

16. Metaphysical speculations are lofty, but frigid; as Lunardi, after ascending to an immense height in the atmosphere, came down covered with icicles.

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17. Many fine books of religion and morality are already written. We are eager for more. But if we duly attended to the Gospel, should we want them? A single short direction from God himself is authoritative and decisive. A text would save us the trouble of reading many dissertations; and the time which we thus spend in learning, or rather, perhaps, pretending to learn, our duty, might be spent in practising it.

FAME.

Places in the temple of fame are a tenure, against which, of all others, *quo warrantos* are sure to be issued.

FLOWERS PROSCRIBED.

When the Dutch patriots were rampant in 1787, flowers of an orange colour were proscribed; and the officers of justice were for some time employed in removing anemones and ranunculuses from the Hague. Their restoration was soon after effected by the Prussian troops.—See Bowdler's Letters, p. 43.

FORTITUDE.

1. Frederic the famous duke of Saxony was playing at chess in his tent with his cousin and fellow-prisoner the landgrave of Lithenberg, when a writ was brought him, signed by the emperor, for his execution the next morning, in the sight of his wife and

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children, and the whole city of Wittemberg. Having carefully perused it, he laid it down as a paper of no concern, and saying to the landgrave, "Cousin, take "good heed to your game," returned to his play, and gave him a check-mate.

2. It is a noble character which Ascham gives of the above-mentioned duke—"He thinketh nothing "which he dare not speak, and speaketh nothing "which he will not do."

3. Polybius relates, that when the battle was begun, which was to decide the fate of the Macedonian empire, Perseus basely withdrew to the city Pydne, under pretence of sacrificing to Hercules; "a god," says Plutarch, "that is not wont to regard the of-"ferings of cowards, or grant such requests as are "unjust; it not being reasonable, that he, who never "shoots, should carry away the prize; that he should "triumph, who sneaks from the battle; or he, who "takes no pains, should meet with success. To "Emilius's petition the god listened; for he prayed "for victory with his sword in his hand, and was "fighting at the same time that he implored the "divine assistance."—An excellent hint for the Christian soldier to observe and improve upon.

4. "To stand in fear of the people's censure or "common talk may argue a harmless and peaceable "mind, but never a brave and truly heroic soul." Plutarch, 94.

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5. The body's weakness often proves to be the soul's strength, and men are better Christians in sickness than in health: like the soldier in Antigonus's army, who, being naturally weak and sickly, was a very hero, till, out of regard for him, the king put him under the care of his physicians, who made a cure of him; after which, he never appeared so fond of danger, or daring in battle, being delivered from that misery which made life a burthen.—Plut. in Vit. Pelop.

6. A general in time of peace, a pilot in a calm, and a clergyman when people are in health, are of very little account. War, storm, and sickness, cause them all to be sought to and confided in.

7. A Christian is a warrior by his profession, and has, through life, a succession of enemies to encounter. Lust attacks him in the days of his youth, ambition disquiets his riper years, and avarice infests his old age. His condition reminds one of that observation of Plutarch concerning the Romans of the first ages, that "if ever God designed that men should "spend their lives in war, they were the men. In "their infancy they had the Carthaginians to contend "with for Sicily; in their middle age the Gauls for "Italy itself; and in their old age they were obliged "again to contend with the Carthaginians and Han-"nibal."—Vit. Marcell. ad init.

8. When a Christian beholds sickness (his last more especially) coming towards him, he should ad-

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dress it, as St. Andrew did the cross, as that which he had long expected, and which would convey him to his blessed Master, by whose sufferings it had been sanctified. Let us also bear in mind, that even on the cross St. Andrew ceased not to instruct and admonish those around him. The words of a preacher, in such circumstances, never fail to make a deep and lasting impression.—*Ille verò, cum Crucem eminus intueretur, eam salutavit, hortatusque est, ut discipulum ejus, qui ei suffixus fuisset, exciperet; eam dedicatam et consecratam esse Christi corpori, ejusque membris, quasi margaritis, ornatam; diu eam defatigari ipsum expectando, quemadmodum Christum magistrum expectâsset; lætum se ad illam venire, cujus desiderio jam diu teneretur: itaque orare, ut se exciperet, ac magistro redderet; ut per illam ipsum Christus reciperet, qui per eam ipsum redemisset. Cumque ventum esset ad Crucem, primùm Christum oravit, deinde populum hortatus est, ut in eâ fide et religione, quam* tradidisset, *permaneret. In Cruce verò biduum vixit, cum interea nullum finem docendi populi fecit.*—Perionius de Gestis Apostolorum.

He saluted the cross when he beheld it afar off, and entreated it to receive him as the disciple of that Master who had himself been nailed upon it. He declared that it was dedicated and consecrated to the body of Christ, and was more adorned with his limbs than if inlaid with pearls; that it had long expected him, as it had expected his Master Christ before him; that he had long looked forward to it with impatience, and was now arrived at it with pleasure: wherefore

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he besought it to receive him, and restore him to his Master; that the same cross, by which he had been redeemed, might be the instrument of conveying him to his Redeemer. When come to the foot of the cross, he first prayed to Christ, and then exhorted the people to remain steadfast in the faith which he had delivered to them. He lived two days upon the cross, and during all that time never ceased to admonish and instruct the people.

FRETFULNESS.

The argument urged against it by the Psalmist deserves to be well fixed in our minds; and indeed, if it were so, we should need no other. "Fret not "thyself against the ungodly, &c. FOR they shall "soon be cut down like the grass," &c. Who could envy a flower, though ever so gay and beautiful in its colours, when he saw that the next stroke of the mower would sweep it away for ever?

GREATNESS.

A man wishes for it, and cannot be easy without it: no sooner has he attained his wish, but you hear him lamenting his hard lot, complaining of cares, and troubles, and visits: he has no peace, not an hour to himself; his expenditure his greater than his income, &c. &c. All this is wrong; he only exposes his own weakness. He wanted honour and exaltation; he has got them, and must take their necessary appendages with them. If he thinks proper to re-

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ceive the pay, he should not find fault with the duty. The troubles of a station are designed as an antidote to the poison of its temptations. They humble the possessor, and show him to himself. They should be borne with meekness and patience, and made this use of. See what Fenelon has said on the *Cross of Prosperity*, ii. 143. 155. Also a sermon in Massillon's *Petit Carême*, where he shows a *court* to be the best school for learning mortification and self-denial.

GRIEF.

Grief is fruitless and unavailable in every case but one, viz. *sin*. We take to it kindly in every instance but that.

HAPPINESS,

ON FIFTY-SIX POUNDS PER ANNUM.

A clergyman applied to the dean of Christ-church for the little vicarage of Blenddington, then vacant, value, *de claro*, about 40l. per ann. "Sir," said he, "I maintain a wife and six children on 56l. per ann. "—Not that I should regard the matter, were the "income certain; but when a man considers it may "be taken from him any day of the week, he "cannot be quite so easy."—"I will get the living "for you, if I can," answered the dean; "but I "would not have you raise your expectations too "high; because, if any member of the college will "take it, by our rules he must have it."—"O sir."

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replied the divine, "it would make me the happiest "man in the world!—but if I miss it, I shall not be "unhappy.—I never knew what it was to be unhappy "for one hour in my whole life."

HIGH CHURCH.

A name invented, according to Mr. Leslie, under which the church of England might be abused with greater security. Such are declared by Steele, in his Crisis, to be worse than Papists, and the very opposite to Protestants. Leslie, in his Letter from Bar-le-duc, speaks of rods and tests prepared for the church of England by the Whigs, &c. had they succeeded in Sacheverel's trial; the intention of which was to make her *swallow her own dung*, as they said, and abjure her doctrines.

HISTORY.

1. History, in general, is an account of what men have done to make each other unhappy. In the history of the present age, it is a striking circumstance, that the historian, amidst a series of murders and calamities, is glad to relieve himself and his reader, by dwelling on so minute an incident, of a different kind, as that of the seeds sown by Anson on the desert isle of Fernandes, which the Spaniards afterwards found to be grown up; and the goats, with their ears cut, which served to verify the adventures of Selkirk, who, being left upon the island, had

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lived there several years.—See Age of Louis XIV. ii. 109.

2. Lord Chesterfield gives a good direction in reading history, viz. to read some short general history of a country; to mark the curious and interesting periods, such as revolutions in the government, religion, laws, &c.; then to consult the larger histories for full information as to *them*.

3. It is well observed by Hume, that, in reading history, trivial incidents, which show the manners of the age, are often more instructive, as well as entertaining, than the great transactions of wars and negociations, which are nearly similar in all periods, and in all countries of the world. Vol. v. 56.

4. History, while it instructs us, flatters our pride by the manner in which that instruction is conveyed. For what we learn by *precept*, we are indebted to the wisdom and authority of another. The learning obtained from *example* is obtained by deductions and applications of our own.

HOBBES.

"Let us do justice," says bishop Warburton, "to "that great man's memory, at a time his writings "seem entirely neglected; whom, with all his errors, "and those of the most dangerous nature, we must "allow to be one of the first men of his age, for a

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"bright wit, a deep penetration, and a cultivated "understanding: several of whose uncommon spe- "culations, while they remained with him, lay "unregarded; but, when taken up by others, of "whom we deservedly have a better opinion, received "their due applause and approbation.———Mr. "Locke borrowed and improved many—*e. g.* that "liberty belongs not to the will—the finest and most "intricate dissertation in his Essay, as he confesses "to Limborch." Warburton's Miscell. Translations in Prose and Verse, p. 124, printed 1724, for Barker, with a Latin dedication to Sir Robert Sutton.—[Hobbes was a great favourite with Voltaire: "Vir- "tuous citizen! enterprising spirit—the forerunner "of Spinosa and of Locke!"—It is said in thy law of nature, "that every man having a right to all "things, every one has a right over the life of his "fellow-creatures." Is not power here confounded with right?—See Voltaire's Ignorant Philosopher, p. 53.]

HONESTY.

"Honesty," saith Dr. Rees, in his Dictionary, "is a plant supposed to be possessed of eminent "medical virtues; but it hath not the fortune to "be received into the *shops*."—The doctor is perfectly grave, but the words admit of a humorous sense.

HOPE.

When the soul grows weary in her Christian course,

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and is ready to faint by the way, she should be refreshed and invigorated by a view of those heavenly joys, which are to reward her labours. For so, when the Carthaginian soldiers were well-nigh overcome with the difficulty and danger of the passage over the Alps, their wise general, from the top of those stupendous mountains, whence there was a prospect of all Italy, showed them the fruitful plains watered by the river Po, to which they were almost come; and therefore, that they had but one effort more to make, before they arrived at them. He represented to them, that a battle or two would put a glorious period to their toils, and enrich them for ever, by giving them possession of the capital of the Roman empire. This speech, filled with such pleasing hopes, and enforced by the sight of Italy, inspired the dejected soldiers with fresh vigour and alacrity to pursue their march.

HUMAN FRAME.

1. Chyle is an *emulsion*, in making which from the food we take in, the teeth and jaws act as the pestle and mortar; the spittle, bile, pancreatic juice, &c. are the menstruum, instead of the water which the chemist employs; the stomach and intestines are the press; and the lacteal vessels the strainers to separate the pure *emulsion* from its fæces. Arbuthnot on Aliment, p. 67.

2. What mechanism is that, which can attenuate a fluid compounded of the ingredients of human ali-

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ment, as oil, salts, earth, and water, so as to make it flow freely through the lymphatic vessels, though some of them are a hundred times smaller than the arterial capillaries, ten of which are not equal to one hair! What mechanism is that, which from one uniform juice can extract all the variety of vegetable juices to be found in plants; which from such variety of food as enters the stomach of an animal, can make a fluid very nearly uniform, viz. blood; and again from that uniform fluid can produce the variety of juices in the animal's body! Yet all these operations are as mechanically and regularly performed as corn is ground in a mill, or cider made from apples in a press.

3. The lacteal vessels are the *roots* of an animal, whereby it draws its nourishment from the food in the intestines, as a vegetable does from the mould in which it is set; only a vegetable has its root planted without, and an animal within itself. A fœtus in the womb is nourished like a plant, but afterwards by a root planted within itself.—P. 74.

4. Some insects have their wind-pipes on the surface of their bodies, and are therefore killed by the contact of oil, not as a poison, but as it excludes the air.—Arbuthnot on Air, p. 115.

IDLENESS.

1. An indolent, idle man is a *carcass;* and, if he does not take care, the *birds of prey* (the ministers

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of vengeance) will be at him. In Romney Marsh, when the ravens, hovering on high, and keeping a sharp look-out, see a sheep turned on his back, so fat and unwieldy that he cannot recover himself, they instantly souse down upon him, pick out his eyes, and then devour the body, carrying it away piece-meal, as they are able. Persons are then set to watch on purpose to prevent this catastrophe.—*Watch YE!* King's Morsels of Criticism.

2. Adam worked in Paradise; afterwards in the world. "My Father worketh hitherto," says our Lord, "and I work." There is probably no absolute idleness, but in hell, and in the resemblances of hell.—Ditto, p. 126.

3. The busy man, say the Turks, is troubled with one devil, but the idle man is tormented with a thousand.

4. Idleness is the most painful situation of the mind, as *standing still*, according to Galen, is of the body.—See Brown's Vulgar Errors, iii. 1.

5. The irksomeness of being idle is humorously hit off by Voltaire's old woman in Candide, who puts it to the philosophers,—Which is worst; to experience all the miseries through which every one of us hath passed, or, TO REMAIN HERE DOING NOTHING?

6. Bishop Cumberland being told by some of his

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friends, that he would wear himself out by intense application, replied,—" It is better to *wear* out than " to *rust* out."

7. It was an observation of Swift, that he never knew any man come to greatness and eminence, who lay a-bed in a morning.

8. The most sluggish of creatures, called the Potto, or Sloth, is also the most horrible for its ugliness—to show the deformity of *idleness*, and, if possible, to frighten us from it.

9. In the mind, as well as the body natural and politic, stagnation is followed by putrefaction. A want of proper motion does not breed rest and stability, but a motion of another kind; a motion unseen and intestine, which does not preserve, but destroy.

10. Sloth proceeds from want of *faith* or *courage*, or *love*, 2 Peter, i. 8. *Add to faith virtue*, &c. —*These things make you, that you be* ουκ αργους—not idle and unprofitable.—See Whitby in loc.

11. The following is an admirable observation of Rousseau, in his *Confessions*, b. v. vol. ii. p. 89.—" In my opinion, idleness is no less the pest of " *society*, than of solitude. Nothing contracts the " mind, nothing engenders trifles, tales, backbiting, " slander, and falsities, so much as being shut up in " a room, opposite each other, reduced to no other

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"occupation than the necessity of continual chatter-
"ing. When every one is employed, they speak
"only when they have something to say; but, if you
"are doing nothing, you must absolutely talk in-
"cessantly; and this, of all constraints, is the most
"troublesome, and the most dangerous. I dare go
"even farther, and maintain, that, to render a circle
"truly agreeable, every one must be not only doing
"something, but something which requires a little
"attention."

JEWS.

Lord Chesterfield once told lady Fanny Shirley, in a serious discourse they had on the evidences of Christianity, that there was *one*, which he thought to be invincible, not to be got over by the wit of man; viz. *the present state of the Jews*—a fact to be accounted for on no human principle.—This anecdote was related to me by a person who had it from lady Fanny herself.

INTENTION.

Intention is the same in the inner man, as the eye is in the outer. While the eye is clear, it illuminates the whole body; each member is perfectly enlightened for the performance of its functions, as if itself were an eye. If any humours suffuse the eye, the whole body is instantly overwhelmed with darkness. So the system of a man's conduct by a pure or vitiated *intention*. The intention is the *view* in which

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the action is performed, the *aim*, as we say, taken before the performance of it. If the light be darkness, if that which ought to direct the action be itself perverted and depraved, how great must be that depravity!

KINGS.

1. "Before an opera is to be performed at Turin, "the king himself takes the pains to read it over, and "to erase every line that can admit of an indecent "or double meaning. This attention is particularly "paid to the theatre, on account of the morals of the "royal family." Mrs. Miller's Letters from Italy, i. 200.

2. Kings honour human nature, when they distinguish and reward those who do most honour to it, and while they give encouragement to those superior geniuses, who employ themselves in perfecting our knowledge, and who devote themselves to the worship of truth. Happy are the sovereigns who themselves cultivate the sciences; who think with Cicero, that Roman consul, the deliverer of his country, and father of eloquence; "Literature is "the accomplishment of youth, and the charm of "old age. It gives a lustre to prosperity, and a "comfort to adversity; at home and abroad, in "travel and in retirement, at all times and in all "places, it is the delight of life."—A king, guided by justice, has the universe for his temple, and good

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men are the priests that sacrifice to him.—Critical Essay on Mac.

3. Though the mask of dissimulation should for some time cover the natural deformity of a prince, he cannot always keep it on. He must take it off sometimes, in order to breathe; and one single opportunity is sufficient to satisfy the curious. Artifice, then, shall seat itself in vain on the lips of a prince. We do not form a judgement of men from their words, but by comparing their actions with them, and with each other. Falsehood and dissimulation can never stand this test. A man can act well no part but his own; and, to appear to advantage, must appear in his proper character.—Ibid.

4. Be not thou, then, wicked with the wicked, but be thou virtuous and intrepid among them. Thou wilt make thy people virtuous as thyself; thy neighbours will imitate thee, and the wicked tremble. —Ibid.

5. Inundations which lay countries waste, lightnings which reduce cities to ashes, the poison of the plague which dispeoples provinces, are not so fatal to the world, as the dangerous morals and unruly passions of kings. Calamities from heaven endure but for a time; they destroy but some countries; and those losses, though grievous, are retrievable: but the crimes of kings cause whole nations to suffer, from generation to generation.—Ibid.

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LANGUAGE (FIGURATIVE) OF THE SS.

Respecting the figurative language of the Scriptures, there is this curious and important question to be determined—Whether God adopted it, because it was the style of the eastern nations; or it became the style of the eastern nations, because God originally constituted and employed it?

LAWS.

The observation, made by a great casuist on human laws, holds much stronger with regard to divine ones—"The obedience of that man is much too delicate, who insists upon knowing the *reason* of all "laws, before he will obey them. The lawgiver "must be supposed to have given his sanction to "the law from the reason of the thing; but where "we cannot discover the reason of it, the *sanction* "is to be the only reason of our obedience." Bp. Taylor's Duct. Dub. b. iii. c. vi. rule 3.

LEARNING.

1. There is no kind of knowledge which, in the hands of the diligent and skilful, will not turn to account. Honey exudes from all flowers, the bitter not excepted; and the bee knows how to extract it.

2. Cicero's apology for the great men of Rome who employed their leisure hours in philosophical

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disquisitions is worthy notice: some, it seems, thought such employment unworthy of them.—"*Quasi verò clarorum virorum aut tacitos congressus* "*esse oporteat, aut* ludicros *sermones, aut rerum col-* "*loquia* leviorum. - - - - *Nec quidquam aliud vi-* "*dendum est nobis, quos populus Romanus hoc in* "*gradu collocavit, nisi ne quid privatis studiis de operâ* "*publicâ detrahamus. Quod si, quum fungi munere* "*debeamus, operam nostram nunquam à populari cætu* "*removemus, quis reprehendet nostrum otium; qui* "*in eo non modò nosmetipsos hebescere et languere* "*nolumus, sed etiam ut plurimis prosimus enitimur?*" —Acad. Lucull. sect. 6.—As if it were proper for eminent men to remain mute in company, or to confine their conversation to drollery and trifles. Placed as we are by the Roman people in this elevated station, our only concern is to take care, that private study never withdraws us from a due attention to the public service. But if we are ever ready to perform every duty that we owe to our country, who shall grudge us an application of our leisure, by which we not only rescue ourselves from indolence, but endeavour to produce fruits advantageous to others?

3. There are some who have too mean an opinion of their own abilities, and by fancying themselves to be useless, become so, and dare not attempt many things, in which they are capable of succeeding, and which they ought to perform. This behaviour arises more from INDOLENCE or MELANCHOLY, than from humility. Jortin's Sermons, iv. 24.

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4. Inventors and projectors, however wild and visionary, often afford matter, which a wise man will know how to qualify and turn to use, though they did not. See Account of Settlement in America, i. 65.

5. Mr. Locke always used to say, "I like your "*builders*; for, whether they succeed or not in con-"structing the edifice, they bring together materials "very valuable to a more skilful architect." See Sublime and Beautiful, 92.

6. An original genius resembles the eagle, who disdains to share the plunder of another bird; and will take up with no prey, but that which he has acquired by his own pursuit.

7. "I pity unlearned gentlemen in a rainy day," was the usual saying of lord Falkland.

LIGHT AND LOVE.

Light is the great source of blessing in the natural world, *love* in the moral. The excellencies of both are united in the Divine nature: *God is light*, and *God is love*. A slavish and superstitious fear of God proceeds, therefore, from a misapprehension of him; as when the disciples saw Jesus walking upon the sea, and knew not who it was, they were scared with the appearance; and therefore our Lord, to take off their fear, only made himself better known to them: *It is I*, says he, *be not afraid*. See Norris's Sermons, xi. 194.

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LOCKMAN.

1. The famous oriental philosopher Lockman, while a slave, being presented by his master with a bitter melon, immediately ate it all. "How was it possible," said his master, "for you to eat so nauseous a fruit?" Lockman replied, "I have received so many "favours from you, that it is no wonder I should "once in my life eat a bitter melon from your "hand." This generous answer of the slave struck the master to such a degree, that he immediately gave him his liberty.—With such sentiments should man receive his portion of sufferings at the hand of God.

2. The same Lockman, being informed by angels (as the legend goes) that God would make him a monarch, replied—"If he would grant me liberty "to choose my condition of life, I had rather "continue in my present state, and be kept from "offending him: otherwise all the grandeur and "splendour of the world would be troublesome to "me."

"Speak the truth," said the same philosopher;—"keep your word;—and intermeddle not in affairs "which do not concern you."

"Be a learned man, a disciple of the learned, "or an auditor of the learned; at least be a lover of "knowledge, and desirous of improvement."

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LYNCH (Dean.)

He was a constant preacher through life, either at the cathedral, one of his livings, or at Grove, his family estate; in short, wherever he happened to be. Of his charities a judgement may be formed from the following circumstance. His son was sent for by the citizens of Canterbury, and chosen burgess, without a shilling expense. "Sir," said the poorer freemen, sitting sober in their houses when he went round to thank them, "you had a right to "command our votes; *your father fed us*, and *your* "*mother clothed us*." Communicated to me by Dr. Beauvoir, who went round with him. The dean never forgot any thing once treasured up in his memory.

MACDONALD (Hugh.)

The world tempts and disappoints; it excites desires after happiness, but satisfies them not. The case of its votaries too much resembles that of the perfidious rebel, Hugh Macdonald, mentioned by Dr. Johnson in his Journey to the Hebrides, p. 167, who was served with a plentiful meal of salt meat, and, when thirst made him clamorous for drink, a cup was let down to him in the dungeon, which, on lifting the cover, he found to be empty!

MACHIAVEL'S OBSERVATION.

It is observable, that Machiavel employs a whole

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chapter designedly, to prove, that revolutions in states are often presaged by *prodigies*, the causes of which he professeth himself unable to assign; unless they may be attributed to some spirits and intelligences in the air, which give the world notice of such things to come. See Machiav. Disput. l. i. c. 56.

MAHOMET VIEWING DAMASCUS.

The Arabian false prophet, viewing the delicious and pleasurable situation of Damascus, would not enter that city, but turned away from it with this exclamation: "There is but one paradise for man; "and I am determined to have mine in the other "world." *Mutatis mutandis*, how becoming this for a Christian in time of temptation!—See Maundrell, p. 121.

MARRIAGE.

1. Vincent le Blanc, in his Travels, p. 386, tells us, that in three instances, within his own knowledge, an emerald discovered the incontinency of its wearer, by breaking, when worn in a ring upon the finger. "Such," says he, "is the virtue of this stone, if it be "good and fine, and of the old mine."—It is a pity but that there was an emerald of *the old mine* in every wedding-ring.

2. When the subject of *catechising* was before the synod of Dort, one of the Swiss deputies told the

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synod, that the custom in his country was, for all parties intending matrimony to appear before their minister, who examined them as to their proficiency in their catechism, having power to defer the marriage till it was such as he could approve. "I was "much affected to this course," says Hales, "when "I heard it; and the synod shall be ill advised, if "they make no use of it." Letters to Sir D. Carleton, p. 11.

MEMORY.

One considerable step towards remembering things worth remembrance is to forget things which are not so.

METHODISTS.

1. A friend of mine having asked a lady of piety and judgement her opinion of a Methodist teacher; "He will soon," said she, "by great *humility* be-"come the head of a sect, and damn all the rest of "the world in the very spirit of charity."

2. The Scriptures mention an *assurance of faith*, which our church, in her homilies, calls "a sure trust "and confidence that our sins are forgiven," &c. The methodistical assurance is an internal feeling, an assurance of *sense*. Now *faith* and *sense* are quite different things. In the one case, the assurance is an inference drawn from the divine promises applied to ourselves; in the other, it is an immediate opera-

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tion of the Spirit, a kind of revelation made nobody knows how, and of which we have no evidence but the person's own assertion.

3. An ingenious French author (Boursault) speaking of the humility of Friars, and the manner in which it is made to serve their interest, says, they are like pitchers, which *stoop* only in order to get *filled*.

MIDDLETON (Dr.)

"My attention to the classics," says Middleton, "has made me very squeamish in my Christian stu-"dies." The doctor seems to have been in the case of the comet mentioned by Dr. Zach, p. 6, of a paper delivered to the University of Oxford, when he was admitted to a degree there, in Feb. 1786. "The "retardation of the comet, compared to its period, "may clearly be put to the account of the attraction "and perturbation he has undergone in the region of "Jupiter and Saturn."

MIDDLETON and HOADLEY.

There was a very scarce book supposed to be written with force against miracles. Middleton had long searched for it in vain. Hoadley was in possession of a copy, and furnished him with it. "You "are a wicked man," said he, "and will make a bad "use of it. Perhaps *I* ought not to give it you. "But—there—take it, and do your worst." This

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anecdote is in the Bodleian library, as I have been informed by a friend.

MINISTRY.

1. "I hope my younger brethren in the ministry "will pardon me," says Dr. Doddridge, "if I entreat "their particular attention to this admonition—not to "give the main part of their time to the *curiosities* of "learning, and only a few fragments of it to their "great work, the *cure of souls;* lest they see cause, "in their last moments, to adopt the words of dying "Grotius, perhaps with much greater propriety than "he could use them—*Proh! vitam perdidi operosè "nihil agendo!*" Fam. Expos. sect. 14. The doctor does not refer to his authority for this anecdote: but his admonition is most excellent. See the *whole improvement.* See also Fam. Exp. vol. i. sect. 14. where another anecdote is mentioned of Grotius; but the author from whom I took it did not cite his authority. On the subject of the above admonition of Doddridge, see Norris's Conduct of Human Life. —See Doddridge's Sermons and Tracts, i. 264.— Quesnel on Tit. iii. 9. a proper *text* for a sermon on the subject.

2. It often happens to the teachers of philosophy and religion, as it did to Dr. Solander on the mountain. "You must keep moving," says the doctor, "at all events. Whoever sits down will sleep, and "whoever sleeps will wake no more." Yet he himself was the first who found the inclination,

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against which he had warned others, to be irresistible, and insisted upon being suffered to take a nap, though he had just told the company, that to sleep was to perish. See Hawkesworth, i. 48.

3. "Reason *ought* to direct us," says lord C., "but it seldom *does*. And he who addresses himself "singly to another man's reason, without endeavour-"ing to engage his heart in his interest also, is no "more likely to succeed, than a man who should ap-"ply only to a king's *nominal* minister, and neglect "his *favourite*." The illustration is just and beautiful; and the observation deserves the notice of every one, whose employment it is to win men to faith and righteousness. Dry reasoning, though ever so solid, will not do alone. See Letters, II. 54. cxxix.

4. Apply to a faithful and vigilant clergy

> ———Nunquam, custodibus illis,
> Nocturnum stabulis furem, incursusque luporum,
> Aut impacatos a tergo horrebis Iberos.
>
> GEORG. iii. 406.

> ———Who for the fold's relief
> Will prosecute with cries the nightly thief,
> Repulse the prowling wolf, and hold at bay
> The mountain robbers rushing to the prey.
>
> DRYDEN, 616.

5. Original corruption appears in as many different shapes as the fabulous Proteus of the ancients, while it exerts itself in the different passions of sinful

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men, transforming them, for the time, into various kinds of beasts.—

Tum variæ illudent species atque ora ferarum,
Fiet enim subitò sus horridus, atraque tigris,
Squamosusque draco, et fulvâ cervice leæna;
Sed quantò ille magis formas se vertet in omnes,
Tantò, nate, magis contende tenacia vincla.

GEORG. iv. 406.

—Various forms assume, to cheat thy sight,
And with vain images of beasts affright,
With foamy tusks will seem a bristly boar,
Or imitate the lion's angry roar;
But thou, the more he varies forms, beware
To strain his fetters with a stricter care.

DRYDEN, 587.

So speaks Wisdom to her children, as well as Cyrene to her son Aristæus.—To accomplish this work happily, celestial influences are necessary, which are conferred in one case, no less than in the other:

Hæc ait, et liquidum ambrosiæ diffundit odorem,
Quo totum nati corpus perduxit; at illi
Dulcis compositis spiravit crinibus aura,
Atque habilis membris venit vigor.—

GEORG. iv. 415.

This said, with nectar she her son anoints,
Infusing vigour through his mortal joints:
Down from his head the liquid odours ran:
He breath'd of heav'n, and look'd above a man.

DRYDEN, 599.

6. With regard to men's principles, we should always put the best construction on dubious cases,

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and treat those as *friends* to Christianity, who are not avowed and declared *enemies*. By so doing, we may perhaps save a person from really apostatising; his doubts and prejudices may be overcome; and what was wanting in him may be perfected. But, if we suppose and treat him as an enemy, we take a ready way to make him one, though he were not such before. Besides that the addition of a new name, especially if it be a name of eminence, to the catalogue of infidels, strengthens that party, and weakens the faith of many, who build it on authority. "He that is not against us, is on our part." Mark, ix. 40.—See Doddridge in loc. and see Life of Sir Thomas Brown, by Johnson, ad fin.

7. Happy the minister whose days are spent in teaching heavenly truths; his nights in acquiring the knowledge of them, by study and devotion!—

> Et quantùm longis carpent armenta diebus,
> Exigu tantùm gelidus ros nocte reponit.
>
> GEORG. ii. 201.

8. The necessity of a kind and gentle manner in him who instructs or reproves another, and the sad effect of a contrary temper, are well set forth by Jerome—*Nihil est fœdius præceptore furioso, qui cum debeat esse mansuetus et humilis ad omnes, diverso torvo vultu, trementibus labiis, effrenatis convitiis, clamore perstrepitat: errantes non tam ad bonum retrahit, quam ad malum suâ sævitiâ præcipitat.* Cited by Dieterich, i. 33.—Nothing is more unseemly than a passionate instructor: who, when he ought to be an

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example of gentleness and humility to all, is distinguished on the contrary by fierce looks, trembling lips, intemperate noise, and unbridled revilings. Such a man does not by persuasion recall to righteousness those who wander, but by harshness precipitates them into evil.

9. A Christian (a minister especially) should live and act with that disposition for which George Grenville is celebrated by E. Burke.—"He took "public business not as a duty which he was to "fulfil, but as a pleasure he was to enjoy; and he "seemed to have no delight out of this house, ex-"cept in such things as some way related to the bu-"siness that was to be done within it." Speech, 25. The sentence preceding is—"With a masculine un-"derstanding and a stout and resolute heart, he had "an application undissipated and unwearied."

10. Mrs. Siddons, the famous actress, receiving many invitations to the houses of the great and opulent, excused herself from accepting any of them, because her time was due to the public, that she might prepare herself in the most perfect manner to appear before them, for their entertainment.—When a clergyman is invited to spend his hours at card-playing or chit-chat meetings, has he not an apology to make of the same kind, but of a more important and interesting nature? and if he be deficient in the duties of *his* profession for want of so excusing himself, will not Mrs. Siddons rise up in judgement against him, and condemn him?

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MOULTING.

The Heathen philosophers allowed human nature to be fallen from original rectitude, and sunk into a weak, drooping, and sickly state, which they called πτερορρυησις, the *moulting* of the soul's wings—a just and beautiful image: the old feathers drop off, to make way for a new plumage.

MUSIC.

When Agamemnon set out for Troy, Homer tells us, he committed his wife to the care of a *musician*, as the best of guardians and preceptors. Nor could the adulterer Ægysthus seduce her till he had taken off the musician, whose instruction, while he lived, kept the princess in the path of virtue.—Odyss. iii. 267.—How different, in those days, must the character of a musician and the use of music have been, from their character and use at present!

NATURE.

1. Mary Magdalene, like the heliotrope, followed the *sun* of righteousness in his diurnal course. She attended him to his evening retreat, and met his rising lustre in the morning.

> But one, the lofty follower of the sun,
> Sad when he sets, shuts up her yellow leaves,
> Drooping all night; and, when he warm returns,
> Points her enamour'd bosom to his ray.
>
> THOMSON[a].

[a] See Evelyn's "Sylva," p. 37. which suggested the thought.

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2. The mind that has been subject to the fires of wantonness, becomes like wood burnt to charcoal, apt upon every occasion to kindle and burn again.

3. A bone that is calcined so as the least force will crumble it, being immersed in oil, will grow firm again. Thus, in the figurative language of Scripture, the bones which by sorrow and affliction for sin are "burnt up as it were a firebrand," by pardon and grace are restored to their strength, "flourish, and are made fat."

4. Some persons, who have a great deal of sharp and pungent satire in their tempers, do not discover it unless they are highly provoked; as in the evaporation of human blood by a gentle fire the *salt* will not rise.

5. Eels, for want of exercise, are fat and slimy. For this reason, perhaps, fish without fins and scales were forbidden the Israelites; and the necessity of exercise, both for the body and the mind, might be the moral intended.

6. Stall-fed oxen, crammed fowls, and high-feeding Christians, are often diseased in their livers. No animal can be wholesome food, that does not use exercise.—See Buchan.

7. The rule which physicians lay down for nurses

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had been a good one for the fanatical holders-forth in the last century, viz. never to give suck after fasting: the milk, in such case, having an acescency very prejudicial to the constitution of the recipient.

8. Had man persevered in innocence, none of the creatures would have hurt him, and it is possible all might have ministered to him in one way or other; as, upon occasion, the ravens were made to do to the prophet.

9. It was the saying of a great general, that there should be some time between a soldier's dismission and his death; and it has been observed of the most furious polemical writers, as Bellarmine and others, that they have spent the latter part of their lives in pious meditation. Thus huntsmen tell us, that a fox, when escaped from the dogs after a hard chase, always walks himself cool before he earths.—See Floyer and Baynard on Cold Baths, p. 328.

10. Providence hath afforded us an unusual and special instance of the brevity of life in the ephemeron, whose duration is from six in the evening till eleven. At the beginning of its life it sheds its coat, and spends the rest of its short time in frisking over the waters, on which the female drops her eggs, and the male his sperm to impregnate them. Having thus served their generation, and provided for

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the continuance of the species, they die, and are turned again to their dust: and all this in five or six hours.—

———Here, fond man,
Behold thy pictur'd life!
Vide SWAMMERDAM, Ephem. Vit.

11. Noxious creatures, in proportion as they are so, teach us care, diligence, and wit: weasels, kites, &c. induce us to watchfulness; thistles and moles, to good husbandry; lice oblige us to cleanliness in our bodies; spiders, in our houses; and the moth, in our clothes. Things often become hurtful, not of necessity, but by accident, through our own negligence or mistake. Let this be applied, in the moral world, to the concerns of our souls and of the church.

12. There are men whom nothing but hell fire flashing in their faces can rouse from sin and sensuality; as I have seen a fellow driving a fat boar, with a lantern and a bundle of straw, to burn a wisp under his nose, as often as he lay down in the mire: when he feels his beard singed, he gets up, and goes forward.

13. After having composed and delivered a sermon, I have often thought of, and repeated, the following lines of Thomson—

Be gracious, Heav'n! for now laborious man
Has done his part. Ye fost'ring breezes, blow!
Ye soft'ning dews, ye tender show'rs, descend!

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And temper all, thou world-reviving sun,
Into the perfect year! SPRING, ver. 48.

14. A faithful pastor, when leaving a flock of whom he had long had the care, might exclaim in these words of Eve in Milton, spoken on being told that she must quit Eden——

——————O flow'rs,
My early visitation and my last
At ev'n, which I bred up with tender hand
From the first op'ning bud, and gave you names;
Who now shall rear you to the sun, or rank
Your tribes, and water from th' ambrosial fount?

15. The reproaches of an enemy often serve to quicken a man in his Christian course, as in Siberia they join a large dog to a rein-deer in their sledges, that the latter may be urged on by the bark of the former.—See Travels of the Jesuits, by Lockman, ii. p. 155.

16. The manner in which man resembles his Maker is thus described by an ancient Bramin: "Figure to yourself a million of large vessels quite "filled with water, on which the sun darts his lumi-"nous rays. This beautiful planet, though single in "its kind, multiplies itself in some measure, and "paints itself totally, in a moment, on each of these "vessels, so that a very perfect resemblance of it is "seen in them all. Now our bodies are these vessels "filled with water; the sun is the image of the Su-"preme Being; and the figure of the sun, painted on "each of these vessels, is a natural representation

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"enough of the human soul, created after the image "of God himself." Ibid. p. 248.

17. The passions, when in the most violent agitation, may be allayed by the consideration of hell torments; as wine, when it ferments, ready to burst the hoops of its vessel, is calmed and quieted at once by the application of a match dipped in *sulphur*.

18. The Chinese physicians never prescribe bleeding, but allay the heat of the blood by abstinence, diet, and cooling herbs; saying, that, if the pot boil too fast, it is better to subduct the fuel than lade out the water.

19. Persecution is contrary to the very nature and design of religion, which is to effect the conversion of the soul without hurting the body; as lightning injures not the scabbard, when it melts the sword.

20. Vicious examples are most noxious when set off and recommended by the charms of oratory or poetry; as some poisonous plants growing on a mountain in China are said to kill only when they are in *flower*.

21. Naturalists tell us of harts and hinds, that, in crossing a piece of water, the hart, as the strongest, swimmeth first, to break the force of the stream, and the hind, as being weaker, followeth, reclining

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her head on his back. Woman is the weaker vessel, and standeth in need of man to be her conductor through life; that, under his guidance, she may stem the torrent of the world, and reach in safety the shore of eternity. "Let her be as the loving "hind, and pleasant roe;" and let her welfare and security be equally attended to by her husband.

22. Husbandmen are careful continually to stir and loosen the earth about the roots of plants; otherwise it grows dry and hard, and ministers no nutriment. The mind will do the same unless exercised, and will starve the virtuous principles planted in it. Our Lord applies this in the parable of the fig-tree—"I will *dig* about it."

Est etiam ille labor curandis vitibus alter,
Cui nunquam exhausti satis est. Namque omne quotannis
Terque quaterque solum scindendum, glebaque versis
Æternùm frangenda bidentibus. GEORG. ii. 397.

To dress thy vines new labour is requir'd,
Nor must the painful husbandman be tir'd:
For thrice, at least, in compass of the year,
Thy vineyard must employ the sturdy steer
To turn the glebe; besides thy daily pain,
To break the clods, and make the surface plain.
DRYDEN, 548.

23. How fine an application do the following lines of the same poet admit of, to the benefits of *adversity*, and the manner in which the divine husbandman "*purges* every fruitful branch in his VINE, "that it may bring forth more fruit!"

Ac jam olim seras posuit cum vinea frondes,
Frigidus et sylvis aquilo decussit honorem;

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Jam tum acer curas venientem extendit in annum
Rusticus, et curvo Saturni dente relictam
Persequitur vitem attondens, fingitque putando.
GEORG. ii. 403.

Ev'n in the lowest months, when storms have shed
From vines the hairy honours of their head;
Not then the drudging hind his labour ends,
But to the coming year his care extends:
Ev'n then the naked vine he persecutes;
His pruning knife at once reforms and cuts.
DRYDEN, 558.

So again, a few lines after, the care and diligence necessary to be employed with unremitting assiduity, to the last hour, till the grapes are gathered, and the vintage finally secured—

Jam vinctæ vites; jam falcem arbusta reponunt;
Jam canit extremos effœtus vinitor antes:
Sollicitanda tamen tellus, pulvisque movendus;
Et jam maturis metuendus Jupiter uvis. GEORG. ii. 416.

The vines, now ty'd with many a strength'ning band,
No more the culture of the knife demand;
Glad for his labour past and long employ,
At the last rank the dresser sings for joy:
Yet still he must subdue, still turn the mould,
And his ripe grapes still fear rough storms or piercing cold.
WARTON, 499.

Again, the tenderness with which young shoots are to be treated and encouraged—

Ac dum prima novis adolescit frondibus ætas,
Parcendum teneris; et dum se lætus ad auras
Palmes agit, laxis per purum immissus habenis,
Ipsa acies nondum falcis tentanda. GEORG. ii. 362.

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But in their tender non-age, while they spread
Their springing leaves, and lift their infant head,
And upward while they shoot in open air,
Indulge their childhood, and the nurseling spare:
Nor exercise thy rage on new-born life,
But let thy hand supply the pruning-knife.

DRYDEN, 497.

24. The description of the growth of plants in the spring to young and virtuous minds—

Inque novos soles audent se gramina tutò
Credere; nec metuit surgentes pampinus austros,
Aut actum cœlo magnis aquilonibus imbrem:
Sed trudit gemmas, et frondes explicat omnes.

GEORG. ii. 332.

The springing grass to trust this season dares;
No tender vine the gath'ring tempest fears
By the black north or roaring Auster roll'd,
But spreads her leaves, and bids her gems unfold.

WARTON, 404.

25. In the work of salvation, as in that of husbandry, man must do his part, and God will not fail to do his.

Multum adeo rastris glebas qui frangit inertes,
Vimineasque trahit crates, juvat arva, neque illum
Flava Ceres alto nequicquam spectat Olympo;
Et qui proscisso quæ suscitat æquore terga
Rursus in obliquum verso perrumpit aratro,
Exercetque frequens tellurem, atque imperat arvis.

GEORG. i. 94.

Much too he helps his labour'd lands, who breaks
The crumbling clods with harrows, drags, and rakes;
Who ploughs across, and back, with ceaseless toil,
Subdues to dust, and triumphs o'er the soil;

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Plenty to him, industrious swain! is giv'n,
And Ceres smiles upon his work from heav'n.

WARTON, 114.

26. It is one part of a clergyman's office to deduce, from the sublime doctrines of the Gospel, arguments of consolation, to refresh and renew the afflicted and weary soul. Let the following passage be applied to him in these circumstances:

Et cum exustus ager morientibus æstuat herbis,
Ecce supercilio clivosi tramitis undam
Elicit: illa cadens raucum per lævia murmur
Saxa ciet, scatebrisque arentia temperat arva.

GEORG. i. 107.

Thus when the fiery suns too fiercely play,
And shrivell'd herbs on with'ring stems decay,
The wary ploughman on the mountain's brow
Undams his watery stores; huge torrents flow,
And, rattling down the rocks, large moisture yield,
Temp'ring the thirsty fever of the field.

DRYDEN, 157.

27. He, who is intrusted with the education of youth, should, above all things, in the first place, explore and consider well the different tempers, dispositions, and abilities of his scholars, that they may be trained to the several professions or arts for the study of which they are respectively fitted and qualified by nature. This is the advice given by Virgil to his farmer, that he should find out

Et quid quæque ferat regio, et quod quæque recuset:
Hic segetes, illic veniunt felicius uvæ:

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Arborei fœtus alibi, atque injussa virescunt
Gramina, &c. GEORG. i. 53.

The culture suited to the sev'ral kinds
Of seeds and plants; and what will thrive and rise,
And what the genius of the soil denies.
This ground with Bacchus, that with Ceres suits,
That other loads the trees with golden fruits;
A fourth with grass unbidden decks the ground.
DRYDEN, 78.

28. When the mind is fatigued with one employment, it may find ease and refreshment by addressing itself to another of a different nature: as land will receive benefit by change of grain, as much as by lying fallow.—

Sic quoque mutatis *requiescunt* fœtibus arva.
GEORG. i. 82.

Thus change of seeds for meager soils is best;
And earth manur'd not idle, though at rest.
DRYDEN, 120.

29. Virgil, speaking of the husbandman's additional labours occasioned by noxious animals and plants, makes a fine reflection upon the design of Providence in permitting such things.—

——————————Pater ipse colendi
Haud facilem esse viam voluit, primusque per artem
Movit agros, curis acuens mortalia corda;
Nec torpere gravi passus sua regna veterno, &c.
GEORG. i. 121.

The sire of gods and men, with hard decrees,
Forbids our plenty to be bought with ease;
And wills that mortal men, inur'd to toil,
Should exercise, with pains, the grudging soil.

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Himself invented first the shining share,
And whetted human industry by care.
Himself did handicrafts and arts ordain;
Nor suffer'd sloth to rust his active reign.

DRYDEN, 183.

30. Civet-cats must be fretted and vexed, before the civet is taken out of the bag; for the more the animal is enraged, the musk is the better—the only case, I think, wherein fretfulness and rage turn to account, and improve things.

31. Wit under the influence of passion degenerates into malignity, as salt exposed to violent heats will turn *sour* and *bitter*.

32. Some particulars in natural history, though confessedly fabulous, are universally retained and employed as allusions; for which purpose they serve as well as if they were true: *e. g.* the phœnix, as a rarity, and as a beautiful symbol of the resurrection; and the notion of a swan becoming vocal and melodious just before its death. Thus Socrates, as cited by Cicero—" *Itaque commemorat, ut cygni, qui non* " *sine causâ Apollini dicati sunt, sed quod ab eo divi-* " *nationem habere videantur, qua* providentes quid in " morte boni sit, cum cantu et voluptate moriantur; " sic omnibus bonis et doctis esse faciundum." Tuscul. Disputat. i. 30.—As swans, inspired by Apollo with a foresight of the joys of death, die with satisfaction and song; such should be the conduct of the wise and good.

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33. "The sun," said Mr. Charron, "is my visi-
"ble God, as God is my invisible sun."

34. To the conversation of a Christian may be applied what Dr. Cadogan says of a child's *breath*—
"It is not enough that it be not offensive; it should
"be sweet and fragrant, like a nosegay of fresh
"flowers, or a pail of new milk from a young cow
"that feeds upon the sweetest grass of the spring;
"and this as well at first waking in the morning as
"all the day long."—Essay on Nursing Children, p, 46.

35. Riches, honours, and pleasures, are the *sweets* which destroy the mind's appetite for its heavenly food; poverty, disgrace, and pain, are the *bitters* which restore it.

36. Young trees in a thick forest are found to incline themselves towards that part through which the *light* penetrates; as plants are observed to do in a darkened chamber towards a stream of *light* let in through an orifice, and as the ears of corn do towards the *south*. The roots of plants are known to turn away, with a kind of abhorrence, from whatever they meet with which is hurtful to them; and, deserting their ordinary direction, to tend with a kind of natural and irresistible impulse, towards collections of *water* placed within their reach. The plants called *Heliotropæ* turn daily round with the sun, and, by constantly presenting their surfaces to that luminary,

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seem desirous of absorbing a nutriment from its rays. —Surely all these afford a lesson to man.

37. Mr. Temple, at More-park, kept an eagle, into whose cage, among other provision, a living magpie was one day cast. The servants, next morning, were surprised to find the magpie still alive, who lived a great while very comfortably in that state. The eagle seemed much pleased with him, and was often seen to listen very attentively, and not without some degree of admiration, to his chattering. —So kings formerly reckoned it a piece of state to keep a fool.

38. The injunctions given to the Jews, not to eat any creature which died of itself, seem to have a strict regard to health; and ought, on that account, to be observed by Christians as well as Jews. Buchan's *Domestic Medicine*.—The blood, in these cases, is mixed with the flesh, and soon becomes putrid.

39. To an angry controvertist, endeavouring to puzzle a cause, and to avoid conviction, apply Virgil's description of Cacus—Æn. viii. 252.

Faucibus ingentem fumum (mirabile dictu!)
Evomit, involvitque domum caligine cæcâ,
Prospectum eripiens oculis; glomeratque sub antro
Fumiferam noctem, commistis igne tenebris.

He from his nostrils, and huge mouth, expires
Black clouds of smoke amidst his father's fires;
Gath'ring with each repeated blast, the night,
To make uncertain aim and erring sight.

Dryden, 335.

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40. To the metaphysics of Hume, Le Clerc, and Bolingbroke—

Ibant obscuri solâ sub nocte per umbras,
Perque domos Ditis vacuas, et inania regna.

ÆN. vi. 264.

Obscure they went, through dreary shades that led
Along the waste dominions of the dead.

DRYDEN, 378.

41. To the Arian heresy——

At sæva e speculis tempus dea nacta nocendi,
Ardua tecta petit stabuli, et de culmine summo
Pastorale canit *signum*, cornuque recurvo
Tartaream intendit vocem; quâ protenus omne
Contremuit nemus, et sylvæ intonuêre profundæ.
Audiit et Triviæ longè lacus, audiit amnis,
Sulphureâ Nar albus aquâ, fontesque Velini:
Et trepidæ matres pressêre ad pectra natos.

ÆN. vii. 511.

And now the goddess, exercis'd in ill,
Who watch'd an hour to work her impious will,
Ascends the roof, and to her crooked horn,
Such as was then by Latian shepherds borne,
Adds all her breath; the rocks and woods around
And mountains tremble at th' infernal sound.
The sacred lake of Trivia from afar,
The Veline fountains, and sulphureous Nar
Shake at the baleful blast, the signal of the war.
Young mothers wildly stare, with fear possess'd,
And strain their helpless infants to their breast.

DRYDEN, 713.

42. The eyes of swine are turned down towards the earth, so that they never behold the heavens, till laid upon their backs; a method sometimes taken

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by their keepers, to still their crying.—Apply this to the effects produced by afflictions on worldly-minded men.

43. "April 5, 1772, at midnight, two violent "shocks of an earthquake were felt at Lisbon. "This earthquake was preceded by the *howling of* "*dogs*, and the *melancholy crowing of cocks*. Imme-"diately was heard a subterranean noise, with *howl-*"*ings and whistlings*, as in a great storm: this was "followed by an horizontal shock," &c.—With what unspeakable horror do these circumstances strike the imagination!

44. In the moral as in the natural world, many trees, after all possible pains have been taken about them, fail in fruit-time. Happy the Christian husbandman, to whom may be applied what Virgil says of his old Corycian gardener:

> Quotque in flore novo pomis se fertilis arbos
> Induerat, totidem autumno matura tenebat.
>
> GEORG. iv. 142.

> For ev'ry bloom his trees in spring afford,
> An autumn apple was by tale restor'd.
>
> DRYDEN, 211.

45. Apply to repentance, a medicine sharp but salutary, Virgil's account of the citron—

> Media fert *tristes* succos, *tardumque* saporem
> *Felicis* mali; quo non præsentius ullum
> Auxilium venit, et membris agit atra venena.
>
> GEORG. ii. 126.

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Sharp-tasted citrons Median climes produce,
Bitter the rind, but gen'rous is the juice:
A cordial fruit, a present antidote, &c.

DRYDEN, 175.

46. The old school maxim, that "the corruption "of one thing is the generation of another," is true in spirituals, as well as in physics. The death of the old man is the life of the new; and from affections carnal and secular, when mortified by the power of religion, spring up holy and heavenly ones, vigorous and active in proportion.

Nigra fere, et presso pinguis sub vomere terra,
Et cui *putre* solum, *namque hoc imitamur* arando,
Optima frumentis; non ullo ex æquore cernes
Plura domum tardis decedere plaustra juvencis.

GEORG. ii. 203.

Fat crumbling earth is fitter for the plough,
Putrid and loose above, and black below:
For ploughing is an imitative toil,
Resembling nature in an easy soil.
No land for seed like this, no fields afford
So large an income to the village lord:
No toiling teams from harvest labour come
So late at night, so heavy laden home.

DRYDEN, 280.

Therefore, as Virgil goes on, ground where wood has grown, and the leaves, &c. have rotted, though of an unpromising appearance, proves fruitful when turned up.—

At rudis, enituit, *impulso vomere* campus.

While shines the new-turn'd soil beneath th' invading share.

WARTON, 266.

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47. There are *minds*, as well as lands, of so harsh and crabbed a disposition that little can be made of them.

Salsa autem tellus, et quæ perhibetur amara,
Frugibus infelix : ea nec mansuescit arando,
Nec Baccho genus, aut pomis sua nomina servat.

GEORG. ii. 238.

Salt earth and bitter are not fit to sow,
Nor will be tam'd or mended with the plough.
Sweet grapes degen'rate there; and fruits, declin'd
From their first flav'rous taste, renounce their kind.

DRYDEN, 323.

48. A genius forward, and early ripe, seldom, in the end, answers expectation. Virgil has observed the same thing of land, which throws forth corn too strong at first.—

Ah! nimium ne sit mihi fertilis illa,
Neu se prævalidam primis ostendat aristis!

GEORG. ii. 252.

Let not my land so large a promise boast,
Lest the lank ears in length of stem be lost.

DRYDEN, 341.

49. The character of a universal scholar is apt to dazzle the sight and to attract ambition. But a greater progress is made in literature, when every man takes his part, and cultivates that part thoroughly with all his powers.—

————Laudato ingentia rura;
Exiguum colito.—

GEORG. ii. 412.

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To larger vineyards praise and wonder yield;
But cultivate a small and manageable field.

WARTON, 495.

50. Inventors and projectors, however wild and visionary, often afford matter, which a wise man will know how to qualify and turn to use, though they did not.—See Account of Settlements in America, i. 65.

51. When a hogshead of sugar is in the highest state of fermentation over the fire, a piece of *butter*, no bigger than a nut, will allay and quiet it in a moment. A tea-spoonful of *oil* quieted the ruffled surface of near half an acre of water in a windy day, and rendered it as smooth as a looking-glass. See Dr. Franklin's account, Phil. Trans. lxiv. part ii.—Like the Divine Spirit, oil acts as a bond of peace to the whole mass which is under its influence.

52. The note of the cuckoo, though uniform, always gives pleasure, because it reminds us that summer is coming. But that pleasure is mixed with melancholy, because we reflect, that what is coming will soon be going again. This is the consideration which embitters every sublunary enjoyment!—Let the delight of my heart then be in thee, O Lord and Creator of all things, with whom alone is no variableness neither shadow of changing!

53. The world twines itself about the soul, as a

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serpent doth about an eagle, to hinder its flight upward, and sting it to death.

54. "The affected gaiety of a wicked man is like "the flowery surface of Mount Ætna, beneath which "materials are gathering for an eruption, that will "one day reduce all its beauties to ruin and desola-"tion."—Irene.

55. The Christian traveller, in his journey through the desert, like Hassan, must be always *awake* and upon the *watch*.

> At that dead hour the silent asp shall creep,
> If aught of rest I find, upon my sleep;
> Or some swoln serpent twist his scales around,
> And wake to anguish with a burning wound.
>
> COLLINS'S Ecl. ii.

56. So manifold are the diseases to which the body of man is become subject, that, in a treatise of a Dr. Richard Banister, 113 diseases are mentioned, as incident to the *eyes and eyelids* only. See Biog. Brit.—Whether *the mind's eye* be liable to fewer, may be questioned.

57. The death and resurrection of Christ represent and produce in man a death to sin, and a resurrection to righteousness.—When the sun recedes from the autumnal equinox, he brings on the fall of the leaf, with a general withering and seeming extinction of the vegetable life during the dead of winter; and, when in his annual motion he

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rises again towards our hemisphere, nature feels a kind of resurrection.—Heylyn's Lectures, ii. 429.

58. It is with a Christian, as with the Sicilian vines.—"An old proprietor," says Swinburne, "informed me, that the strength of the liquor depended on the close pruning of the vine."—Travels in the Sicilies, ii. 240. sect. 33.

59. Dr. Johnson thus speaks of his situation at Rausay: "Such a seat of hospitality amidst the winds and waters fills the imagination with a delightful contrariety of images: without is the rough ocean and the rocky land, the beating billows and the howling storm: within is plenty and elegance, beauty and gaiety, the song and the dance!" Apply this to the state of a good man's mind amidst the troubles of the world, "rejoicing at tribulation." So sings a poet, of *conscience*—

> 'Tis the warm blaze in the poor herdsman's hut,
> That, when the storm howls o'er his humble thatch,
> Brightens his clay-built walls, and cheers his soul.
>
> COUNT OF NARBONNE, act. iv. sc. 4.

60. It is difficult for a man to suppress a conceit which tickles his own fancy, though he be sure to suffer by the publication of it. Owen, the epigrammatist, had expectations from an uncle who was a Papist; but he could not resist the charm of the following satirical distich:

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An fuerit *Petrus* Romæ, sub judice lis est;
Simonem Romæ nemo fuisse negat.

The consequence was, that the book was put into the *Index Expurgatorius*, and poor Owen put out of his uncle's will.

PARADISE.

How beautiful this of Shakspeare!—

Consideration, like an angel, came
And whipp'd th' offending Adam out of him;
Leaving his body like a Paradise,
T' envelop and contain celestial spirits.

PARTY.

1. In proselyting men to a party, one convert is employed to make more from among his old friends and connexions; somewhat in the manner in which wild gazelles are caught, by sending into the herd one already *taken* and *tamed*, with a *noose* so fastened to his horns, as to entangle the animal that first approaches to oppose him. Goldsmith, iii. 86.

2. One is apt sometimes to wonder, why the characters, sayings, and writings of some men stand so high in the opinion and esteem of others. The phænomenon may, perhaps, be partly accounted for by the following observation of Dr. Goldsmith:— "It is probable," says he, "there is not in the

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" creation an animal of more importance to a *goose*
" than a *gander*."

PATIENCE.

1. A surgeon is never more calm and free from passion than when he is about to lance a swelling, or to perform an amputation. If he were not so, he would be likely to miscarry in the operation, and to kill instead of curing his patient. Let this be applied to the case of a clergyman reproving, or inflicting ecclesiastical censures.—*Ut ad urendum et secandum, sic et ad hoc genus castigandi rarò invitique veniamus. Ira procul absit, cum quâ nihil rectè fieri, nihil consideratè potest.* Cic. Off. i. sect. 38. Like the incision knife, and the caustic, let this species of chastisement be rarely and unwillingly resorted to: in all events let it be inflicted without anger, which in all things is absolutely inconsistent with propriety and deliberation.—See Arnold on Ecclus. xx. 1.

2. The *portraits* of a man of wealth, a man of pleasure, and a man of power, do not excite our envy. Why then should the *originals*, which are made of as corruptible materials, which pass away like shadows, and last not so long as their pictures?

3. Afflictions, when accompanied with grace, alter their nature, as wormwood, eaten with bread

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will lose its bitterness. See Arbuthnot on Aliment, p. 15.

4. The bark of a tree contains an oily juice, which, when it is in greater plenty than can be exhaled by the sun, renders the plant evergreen. Such is the state of the man whose virtue is proof against the scorching heats of temptation and persecution: he is "like a green olive-tree," in the courts of the temple; "his leaf shall not wither."

5. Women are generally supposed to be, in mind as well as body, of a more delicate frame than men; yet, in the primitive times, they went unhurt through the hottest flames of persecution: as the utmost force of boiling water is not able to destroy the structure of the tenderest plant, and the lineaments of a white lily will remain after the strongest decoction.

6. An Italian bishop, who had endured much persecution with a calm unruffled temper, was asked by a friend how he attained to such a mastery of himself. "By making a right use of my eyes," said he. "I first look up to heaven, as the place "whither I am going to live for ever: I next look "down upon the earth, and consider how small a "space of it will soon be all that I can occupy or "want. I then look round me, and think how many "are far more wretched than I am."

7. Regner Lodbrog, imprisoned in a loathsome

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dungeon, and condemned to be destroyed by venomous serpents, solaced his desperate situation by recollecting and reciting the glorious exploits of his past life.—The soul, confined in its prison, the body, and infested by destructive passions, should support and comfort itself, by recollecting and celebrating the triumphs of its Redeemer, set forth in the Psalms: so Paul and Silas.—See Taylor's Holy Dying, on *Patience*—the case of the *Gladiators*.

8. The cross which is laid upon us must be borne: if we are impatient, we lose the fruit of it; but if we accept it willingly, and bear it with patience and meek resignation, it is regarded as equivalent to a punishment of our own infliction.

PIETY.

As drawn by Fenelon in a letter to his pupil, the Duke of Burgundy—of whose devotion people had said it was "*sombre, scrupuleuse, et qui* "*n'est pas assez proportionnée à son place:*" Melancholy, full of scruples, not sufficiently adapted to his situation—"*Si vous voulez faire honneur à votre piété, vous ne sauriez trop la rendre douce, simple,* "*commode, sociale.*"—If you wish to do honour to your piety, you cannot be too careful to render it sweet and simple, affable and social.—See Maury, 443.

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PLEASURE.

1. Surrounded with all the gaieties and glories of the court of France, Maintenon and Pompadour both experienced the depredations of melancholy; and declared they were not the happy persons they seemed to be, and that "in all states "of life there was a frightful void." The retreats of St. Cyr and Bellevue were the places in which (if ever) they tasted happiness. Ann. Register, 1766. Memoirs of Mad. Pompadour. See a letter of lady M. W. Montague, in which she extols the superior felicity of a milkmaid. These testimonies are curious, and worth noting.

2. A child is eager to have any toy he sees; but throws it away at the sight of another, and is equally "eager to have *that*. We are most of us *children*, through life; and only change one *toy* for another, from the cradle to the grave.

3. They who would enjoy health and strength, should follow the rule prescribed by Constantine in the education of his sons: Consult in your nourishment only the wants of nature, and seek only in the toils of the body the relaxation of the mind. But most of our amusements now are of the sedentary kind, cards, &c. and journeys are performed in the easiest vehicles.

4. People wish for great estates, generally, that

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they may be enabled by them to live a life of *indulgence*, and follow their *diversions;* which was the very idea formed of this matter by the boy, who said, that if he had the 'squire's estate, he would *eat fat bacon* and *swing all day on farmer Hobson's gate.*—For the different ideas of people of pleasure, Selden tells of the boy, who said, if he were a lord, he would have a great whip as cried *slash.*

5. The colliers, in the north of England, pass most of their time underground. When they emerge into day-light, the only thing they take any pleasure in is *cock-fighting*—as if the sun and air had been made for no other purpose.

6. Let us think of the most exquisite spiritual pleasures we ever felt on earth, and reflect, that those pleasures will be eternal in heaven!

> The gentle spring, that but salutes us here,
> Inhabits *there,* and courts them all the year.

7. We are so made as to be always pleased with somewhat *in prospect*, however distant or however trivial. Hence the pleasures of planting, sowing, building, raising a family, educating children, &c. The advancement of our minds in this world, towards that perfection of which they are to be possessed in the next, should be the grand object of our attention.

8. The Spartans wished to their enemies, that

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they might be seized with a humour of building, and keep a race of horses: the Cretans, that they might be delighted with some evil custom.—See Wanley, 137. Because he, whom pleasure lays hold of, will soon be impotent and of no effect.

PLURALITIES.

An ingenious French author (Boursault) relates the following story.—An Abbé, who had no preferment, exclaiming one day to Boileau against pluralities—"Is it possible," says the ecclesiastic, "that the "people you named, who have the reputation of "being very learned men, and are such in reality, "should be mistaken in their opinion? Unless these "would absolutely oppose the doctrine laid down by "the apostles, and the directions of councils, must "they not be obliged to confess, that the holding "several livings at the same time is sinful? I myself "am in holy orders, and, be it said without vanity, "of one of the best families in Touraine. It be-"comes a man of high birth to make a figure suit-"able to it, and yet, I protest to you, that if I can "get an abbey, the yearly income of which is only "1000 crowns, my ambition will be satisfied; and "be assured, that nothing shall tempt me to alter "my resolution."—Some time after, an abbey of 7000 crowns a year being vacant, his brother desired it for him, and was gratified in his request. The winter following he got another of still greater value; and a third being vacant, he solicited very strongly for this also, and obtained it. Boileau,

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hearing of these preferments, went and paid his friend a visit. "Mr. Abbé," says he, "where is "now that season of innocence and candour, in "which you declared that pluralists hazarded their "souls greatly?" "Ah! good Boileau," replied the abbé, "did you but know how much pluralities con- "tribute towards living well!"—"I am in no doubt "of that," replied Boileau; "but of what service "are they, good abbé, towards dying well?"

POISONOUS PLANTS.

Plants have their atmospheres formed of particles emitted from them on all sides. These atmospheres have various effects on those who stay in them: some refresh the spirits, and enliven a man; others bring on a fit of the vapours; and a third sort lay him asleep. Thus it is exactly with *men*, and with *books*. It is reported, that in Brasil there are trees, which kill those that sit under their shade in a few hours. Beware of pestilential authors and their works.

POMFRET.

An old woman, who showed the house and pictures at Towcester, expressed herself in these remarkable words: "That is sir Robert Farmer: he "lived in the country, took care of his estate, built "this house, and paid for it; managed well, saved "money, and died rich.——*That* is his son; he "was made a lord, took a place at court, spent

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"his estate, and died a beggar!" A very concise, but full and striking account.

PREACHING.

1. A church stocked with unpreaching divines is like the city of Nibas in the neighbourhood of Thessalonica in Macedonia, where, Ælian tells us, the cocks were all dumb. Lib. xv. cap. 20.

2. It is as necessary for a preacher, in the composition of his sermon, to take into consideration the passions and prejudices of his audience, as it is for an archer to choose his arrows with an eye to the wind and weather.

3. Preachers would do eminent service to religion, if, instead of labouring to prove plain points, which nobody disputes, such as the obligations of duty, they would employ their powers in stating its measures, discovering the various ways men have of eluding it, and showing them their conformity or nonconformity to it.

4. The art of *fine speaking* is one thing, that of *persuasion* another. The prudent and affectionate address of a parent or a friend, however plain and unpolished, will do more towards inclining the will, than all the tropes and figures, the logic and rhetoric, of the schools.

5. "Scarce any thing," says Dr. Trapp, "has of

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"late years been more prejudicial to religion, than "the neglect of the *theological* part of it, properly so "called: and it is very greatly to be lamented, that "some writers, even of our own church, out of "an undue fervour in opposing some erroneous "doctrines of Calvin, have run into the other "extreme, and have too little regarded the neces-"sary doctrines of religion." Pref. to Preservative, p. 5.

6. To preach *practical* sermons, as they are called, *i. e.* sermons upon virtues and vices, without inculcating those great Scripture truths of redemption, grace, &c. which alone can incite and enable us to forsake sin and follow after righteousness, what is it but to put together the wheels, and set the hands of a watch, forgetting the *spring*, which is to make them all go?

7. St. Austin did not think himself bound to abstain from all ornaments of style, because St. Paul said, that he preached the Gospel "not with the en-"ticing words of man's wisdom." *Non prætermitto istos numeros clausularum.*—I do not neglect the music of my periods.—He studied to make his language sweet and harmonious.—See Donne's Sermons, p. 48.

8. Tully's censure, passed on immoral philosophers, comes home to the business and bosoms of wicked clergymen. *Ut enim, si grammaticum se professus quispiam barbarè loquatur; aut si ab-*

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surdè canat is, qui se haberi velit musicum, hoc turpior sit, quod in eo ipso peccet, cujus profitetur scientiam: sic philosophus in vitæ ratione peccans, hoc turpior est, quod in officio, cujus magister esse volt, labitur; artemque vitæ professus, delinquit in vitâ.—See the whole passage—*Tust. Quæst.* lib. ii. sect. 4. non procul ab init. Glasg. p. 58.—As a grammarian, who should speak barbarous language, or a musician, who should sing out of tune, would be the more despicable for failing in the very art in which he professed to excel; so the philosopher, whose conduct is vicious or immoral, becomes an object of greater disgrace; since, while inculcating the duties of life, he fails in their performance; and, undertaking to reform the lives of others, sins in the regulation of his own.

9. Terse moral essays, opposed to the overflowings of ungodliness, remind one of the Chinese, who, in tempestuous weather, throw feathers into the sea, to quiet the storm, and drive away the devil. See Travels of the Jesuits, by Lockman, ii. 58.

10. It is much to the honour of the Athenians, that they had a law among them, obliging every man, who found a stranger that had lost his way, to direct him into it again. A Christian is under obligation, by the divine law, to do the same in spirituals.

11. At the critical moment of that night, when

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count Lestock, in 1741, was going to conduct the princess Elizabeth to the palace, to dethrone the regent, and put her in possession of the Russian empire, fear preponderated, and the princess refused to set out. The count then drew from his pocket two cards, on one of which she was represented under the tonsure in a convent, and himself on a scaffold: on the other, she appeared ascending the throne, amidst the acclamations of the people. He laid both before her, and bade her choose her situation. She chose the throne, and before morning was empress of all the Russias. A preacher should take the same method with his people, which the count took with the princess. Before the eyes of those who halt between God and the world, through fear or any other motive, should be placed pictures of the joys of heaven, and the pains of hell. It remains only for them to choose right, and proceed to action. Success will be the consequence.

12. When the Romans heard Cicero, says Fenelon, they cried out, *O le bel orateur!* O what a fine orator! But when the Athenians heard Demosthenes, they called out, *Allons, battons Philippe!* —Come on, down with Philip! The difference between the eloquence of the Grecian and that of the Roman orator is here expressed in a manner equally judicious and lively: and this is the true criterion of a *sermon*, as well as of an *oration*. The exclamation of the audience should be, not, *O le bel orateur!* but, *Allons, battons Philippe!* Let us attack such a

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passion, such an *appetite*, such an *error*; let us oppose the *world*, the *flesh*, and the *devil!* Demosthenes therefore is the author who should be studied and imitated by preachers.

PREDESTINATION.

It is much to be wished, that Christians would apply themselves to obey the Gospel, instead of endeavouring to discover the designs of God concerning man before man was created, or the precise manner in which he touches the hearts of those who are converted. Salvation may be obtained without knowledge of this sort: besides, the wit of man may not be able to solve the difficulties that may be started on every side of these questions; upon which, obscure and intricate as they are, if decisions are made and enforced as articles of faith, schisms and factions must ensue. But the mischief is done, and there is no remedy; divines are therefore obliged to explain their own sentiments, and oppugn those of their adversaries, respectively, as well as they are able. Thus strifes are increased, time lost, and edification neglected.

PRINGLE (Sir John.)

He was particularly fond of bishop Pearce's Commentary and Notes. He was brought up in principles of virtue and piety; he was seduced to deism, but brought back again by an attentive consideration of the evidence; and *settled* by discover-

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ing that the doctrine of the Trinity made no part of the Scriptures; that the mercy of God was not confined to a few, exclusive of others; and that future punishments were not eternal.—See Kippis's account prefixed to his Speeches. This is a way of making matters easy: a man strikes out of the Gospel what he does not like, and then is graciously pleased to profess himself a believer of the rest. After this fashion, the religion certainly bids fair to become *universal.* "Thus," says Kippis, "he added another name to the catalogue of the *excellent* and "*judicious* persons who have gloried in being *rational* "*Christians!*"

PROSPERITY.

1. Prosperity too often has the same effect on a *Christian,* that a calm at sea hath on a Dutch mariner, who frequently, it is said, in those circumstances, ties up the rudder, gets drunk, and goes to sleep.

2. In describing Sallust, at one time the loud advocate of public spirit, and afterwards sharing in the robberies of Cæsar, Warburton expresses this variation of character by the following imagery:

"No sooner did the warm aspect of good fortune "shine out again, but all those exalted ideas of virtue and honour, raised, like a beautiful kind of "frost work, in the cold season of adversity, dissolved and disappeared."

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PROVIDENCE.

1. Sometimes it pleaseth God to punish men for smaller sins in this life; which would not be, unless greater punishments were prepared for greater sins in the next. There must either be a future day of judgement and retribution, or no God who governs the world.

2. There is a certain part in the great drama, which God intends each of us to act; but we often take a fancy to change it for some other, by which means we become miserable or ridiculous. "It is "an uncontrolled truth," says Swift, "that no man "ever made an ill figure who understood his own "talents, nor a good one who mistook them."—See Ascham, p. 166.

3. The schemes of worldly politicians are so many spiders' webs, which, when woven with infinite care and pains, are swept away at a stroke, by providence, with *the besom of destruction.*

> Omnia sunt hominum tenui pendentia filo,
> Et subito casu, quo valuere, ruunt.
>
> OVID.

> Hung on a thread, man's perishable pride
> Trembles, and falls as fate and chance decide.

4. What inextricable confusion must the world for ever have been in, but for the variety which we find to obtain in the faces, the voices, and the hand-

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writings of men! No security of person, no certainty of possession, no justice between man and man, no distinction between good and bad, friends and foes, father and child, husband and wife, male and female. All would have been exposed to malice, fraud, forgery, and lust. But now, every man's face can distinguish him in the light, his voice in the dark, and his hand-writing can speak for him though absent, and be his witness to all generations. Did this happen by chance, or is it not a manifest, as well as an admirable, indication of a divine superintendence? See Derham, i. 310.

5. When we peruse the history of Israel in the Scriptures, we behold the working of Providence in every event. The history of other nations would appear in the same light, if the same person were to write it, and unfold in like manner the grounds and reasons of his proceeding with *them*. At present we must learn as much as we can, by an application of parallel cases. So with regard to individuals.

6. We easily persuade ourselves that a cause is good, when its patrons are victorious, and have the disposition of things in their hands. Cicero, pleading before Cæsar, for the recall of Ligarius, says, that, while the civil war was carrying on, *Causa tum dubia, quòd erat aliquid in utrâque parte, quod probari posset: nunc melior certè ea judicanda est, quam etiam dii adjuverint*. The cause was then doubtful, since there was, in each party, something to claim

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our approbation: but now undoubtedly that cause must be considered as the better, in whose favour Heaven itself has declared.

7. "Such a respect," says Plutarch, "had the "Romans for religion, that they made all their "affairs depend solely on the pleasure of the gods, "never suffering, no, not in their greatest prosperity, "the least neglect or contempt of their ancient rites, "or oracles; being fully persuaded, that it was of "much greater importance to the public welfare, "that their magistrates and generals should reve-"rence and obey the gods, than if they conquered "and subdued their enemies." In Vitâ Marcell. iii. 141.

PROVOCATIONS

TO BE AVOIDED.

It was well said by Dr. Wichcot—"If I provoke "a man, he is the worse for my company: if I suffer "myself to be provoked by him, I shall be the worse "for his."

RECTITUDE.

Mr. Harris observes, from M. Antoninus, that *rectitude* is ascribed to actions, as denoting the directness of their progression *right-onward*, and quotes from a sonnet of Milton—

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Yet I argue not
Against Heaven's hand or will; nor bate one jot
Of heart or hope; but still bear up, and steer
Right onward.—

Three Discourses, 306.

RELIGION.

"Religion, viewed at a proper point of sight, "hath a very beautiful face. It is innocent, and "very careful not to hurt any body, or, doing it "inadvertently, is uneasy till it hath made him "amends. It always means well, and does as well "as ever it can. If it offends, it wants to be re-"conciled; confesses its faults, prays to be forgiven, "is desirous to be informed; is less adventurous; "more circumspect; sensible of its own frailty; for-"gives every body; abounds in good will; delights "in good offices; keeps itself clean; is pleased with "itself; looks cheerful; is cheerful! Why, then, "will any one be so indiscreet, as to dress this lovely "form in such a frightful manner, as to terrify the "beholder, instead of inviting him to embrace it?" —Dr. Newton's Sermon on the Ministerial Duty, p. 30.

RETIREMENT.

1. The din of politics in all companies makes one sometimes envy the Carthusian monks, of whom it is said—"They led a life of tranquillity amidst the "general tumults which distracted the rest of the "world, of which they hardly heard the rumour;

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"and knew nothing of the mighty sovereigns of the "earth, but by name, when they prayed for them." —Volt. Hist. iv. 128.

2. The following simile of the same writer, upon a subject of the same kind, is extremely just and beautiful.—"The artificers and merchants, whose "humble station had protected them from the am-"bitious fury of the great, were like ants, who dug "themselves peaceable and secure habitations, while "the eagles and vultures of the world were tearing "one another in pieces." iii. 25.

3. The retired situation of the old solitary saints, and their moping and musing way of life, threw them frequently into melancholy and enthusiasm, and sometimes into phrensy and madness; and, indeed, there are few heads strong enough to bear perpetual solitude, and a confinement to the same place, the same objects, the same occupations, and the same little circle of action; and when to all this is added want of proper food and proper sleep, it is no wonder if a man lose his senses. Jortin's Sermons, iii. 240.

4. Retirement is necessary at times, to relieve from the cares of life; as the Indians, in some countries, at evening bury themselves in the sand, to escape from the musquitoes.—Mosely on Tropical Diseases, p. 20.

N. B. When a man retreats into the country for health, he should go to some distance from the usual

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scene of business, and cut off the communication with care and anxiety. Ibid. 39.

5. Though retirement is my dear delight, says Melmoth, yet upon some occasions I think I have too much of it; and I agree with Balzac, "Que la "solitude est certainement une belle chose; mais il "y a plaisir d'avoir quelqu'un à qui on puisse dire "de tems en tems, que la solitude est une belle chose." Fitzosborn, 122. Solitude is certainly a fine thing; but there is a pleasure in having some one whom we may tell from time to time, that solitude is a fine thing.—It is the disadvantage of retirement and solitude, that men fall into erroneous and fantastical opinions and systems, for want of sifting and proving them in conversation and friendly debate. This is well stated in Letter lxxiv. p. 365. W. Law was a remarkable instance of it.

6. Conversation should certainly be more practised than it is, on subjects of science, morality, and religion. The less a man converses, the less he will be *able* to converse. Selkirk, who spent three years alone in the island of Juan Fernandes, had almost lost the use of his speech. Thuanus used to say, reading was not of that use to him as conversing with learned men, which he did daily. Why was the style of Sallust artificial and dark, when that of Cæsar and Cicero was natural and plain? Because the two latter, by being accustomed to harangue senates and popular assemblies, gave themselves to use such speech as *the meanest should well understand, and the*

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wisest best allow: whereas Sallust wrote in his study, and from books only. Sir John Cheeke, in Ascham, p. 339.—Cited also by lord Monboddo.

RICH TO ASSIST THE POOR.

Epaminondas, who himself had nothing to give, sent a friend in necessity to a rich citizen, with orders to ask 1000 crowns in his name. His reason being demanded by the citizen—"Why," said Epaminondas, "it is because this honest man is poor, "and you are rich."—*That* he thought was a sufficient reason.

SAYINGS.

1. Adrian, the coadjutor of Ximenes in the government of Castile, was much disturbed at the libels which flew about against them. Ximenes was perfectly easy. "If," said he, "we take the liberty to "act, others will take the liberty to talk, and write: "when they charge us falsely, we may laugh; when "truly, we must amend."

2. Dr. Green, of St. John's College, trying to scate, got a terrible fall backwards. "Why, doctor," said a friend who was with him, "I thought you "had understood the business better." "Oh," replied the doctor, "I have the theory perfectly; "I want nothing but the practice."—How many of us, in matters of a much higher and more important nature, come under the doctor's predicament!

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3. "You have the word, and we have the sword," said Weston to the reformed divines in queen Mary's time.

4. Cardinal Wolsey's reflection, made just before he expired, should be laid to heart by every man, when tempted to bestow upon the world, or any thing in it, that affection and service which are due to God.—"Had I but served God as diligently as I "have served the king, HE would not have given me "over in my gray hairs."

5. To those, who would win men to religion by fire and faggot, may be applied the remark of the earl of Huntley, when protector Somerset marched into Scotland with 18,000 men, to effect a marriage between the young queen of that kingdom and Edward VI.—"That he disliked not the match, but "hated the manner of wooing."

6. A person coming into Melancthon's house, found him holding a book with one hand, and rocking a child with the other. Upon his expressing some surprise, Melancthon made such a pious discourse to him, about the duty of a father, and the state of grace in which children are with God, that this stranger went away, says Bayle, much more edified than he came.

7. Very striking is St. Augustine's reflection, on the effect produced by our Lord's answer to those who came to apprehend him.—"I am he. Εγω ειμι."

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Quid judicaturus faciet, qui judicandus hoc fecit!—How will he act as a judge, who acted thus as a criminal!

8. Melancthon, when he went to the conferences at Spire, in 1529, made a little journey to Bretten, to see his mother. The good woman asked him, what she must believe, amidst so many disputes? and repeated to him her prayers, which contained nothing superstitious. "Go on, mother," said he, "to believe and pray as you have done, and never "trouble yourself about controversies"—the advice of a wise and a good man.

9. Three or four English gentlemen on their travels through Italy, happening to be at St. Marino on a fish day, applied to a butcher to procure for them, if possible, a joint of veal. The butcher said he would do any thing to oblige them, but could not kill for them, as nobody would buy but themselves. They continued very importunate, and offered to take any quantity. "Well then, gen-"tlemen," said the fellow at last, "I will venture to "kill a calf; and, if you will take half of it to-day, "I will trust to THE REPUBLIC for the other half "to-morrow."

10. Bajazet, upon the march, at the head of his mighty army, after the capture of his favourite city Sebastia by the enemy, hearing a poor shepherd playing on his pipe on the side of a hill, exclaimed,

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—" Happy shepherd, who hast no Sebastia to lose!" —Knolles.

11. Mahomet II. after he had taken Constantinople, being reproached for spending all his time with Irene, a captive Greek, forgetting his intended conquests and neglecting the concerns of empire, ordered a convention of all his great men; produced Irene before them; asked them, if they could blame him, when they beheld her; and then, to convince them he could master his passions, seizing her by the hair with his left hand, chopped off her head with his right.

12. Very shrewd and sensible observations are often made by persons disordered in their senses. Dr. Heylyn used to apply, upon this occasion, an old Spanish proverb, which says, that light makes its way into a dark room, through a CRACK.

13. " Nec verò ego," says Sadolet, " aliud medius-" fidius statuo esse sapientiam, quam meminisse " unumquemque quid sui officii et muneris sit, idque " cum fide et cum integritate præstare." Epist. p. 21. —That, that alone I deem to be wisdom, which enables a man to keep present to his mind a sense of his duty, and with integrity and firmness to perform it.

14. Many of those fighting heroes, so celebrated in story, may be compared, as Mr. Boyle observes,

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to worthless *gnats*, considerable only for their *noise* and *stings*, with which they disturb men's *rest*.

15. Valeria being asked, why, after the death of her husband Servius, she would not marry again? answered, "Ideò hoc facio, quia Servius meus, licèt "aliis mortuus sit, apud me vivit, vivetque semper." —This I do, because my Servius, though dead to others, lives, and will ever live, to me."—See Dieterich. ii. 435.

16. Dr. Johnson being asked what he thought of the Scotch universities: "Why, sir," said he, "they are like a besieged town, where every man "has a mouthful, and no man has a bellyful."

17. The same person, being asked by some Scotch philosophers, whether he thought a man would exist by choice, or necessity? replied—"If an English-"man, by choice; if a Scotchman, by necessity."

18. Rochester said, with astonishment, "that "he did not know how it was, but lord Dorset "might do any thing, and yet was never to blame." Every body excused whom every body loved for the tenderness of his nature.—Royal and Noble Authors, p. 96.

19. On lord Dorset's promotion, king Charles, having seen lord Craven (a proverb for officious whisperers to men in power) pay his usual tribute to him, asked the former what the latter had been say-

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ing? The earl gravely replied, "Sir, my lord Cra-
"ven did me the honour to whisper, but I did not
"think it good manners to listen."—This was exactly in the spirit of Charles's own witticisms. Ibid. p. 97.

20. When the same lord Dorset was dying, Congreve, who had been to visit him, being asked how he left him, replied, "Faith, he slabbers more
"wit than other people have in their best health." Ibid. p. 97.

21. Shaftesbury (author of the Characteristics) attempting to speak on the bill for granting counsel to prisoners in cases of high treason, was confounded, and for some time could not proceed; but recovering himself, he said, "What now happened to him,
"would serve to fortify the arguments for the bill—
"If he, innocent, and pleading for others, was
"daunted at the augustness of such an assembly,
"what must a man be, who should plead before
"them for his life?" Ibid. p. 106.

22. When the lieutenant of the Tower offered Strafford a coach, lest he should be torn to pieces by the mob, in passing to execution; he replied, "I
"die to please the people, and I will die in their
"own way."—Ibid. p. 163.

23. Henry lord Falkland being brought early into the house of commons, and a grave senator objecting to his youth, and "to his not looking as if he had

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"sown his wild oats;" he replied with great quickness, "Then I am come to the properest place, "where are so many geese to pick them up." Ibid. p. 221.

24. "My dear Pouilly," says Bolingbroke, "of "all the men I ever knew in my life, there are but "three fit to take upon them the task of governing "nations—you and I and Pope,"—Pope had resigned his understanding to Bolingbroke; who was so pleased with the sacrifice, that he thought Pope, of all the men in the world, qualified to be a *prime minister*. This was most undoubtedly Pope's title; and it is natural for us to suppose, that M. Pouilly de Champeaux held his estate by the same kind of tenure.—The letter containing this very curious passage was lately published in the preface to an edition of the works of Champeaux. On the same principle of vanity, Bolingbroke palmed upon his friends a silly mistress of his for a wit, because she repeated good things which he had said, and pretended to have forgotten. *Ah, la pauvre humanité!*

25. Repentance and renovation consist not in the wish, or purpose, but in the actual operations of a good life. As Dryden observes, that speculative painting, without the assistance of manual operation, can never attain to perfection, but slothfully languishes; for it was not with his tongue that Apelles performed his noble works.

26. The ascent to greatness, however steep and

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dangerous, may entertain an active spirit with the consciousness and exercise of its own power; but the possession of a throne could never yet afford a lasting satisfaction to an ambitious mind. This melancholy truth was felt and acknowledged by Severus. Fortune and merit had, from an humble station, elevated him to the first place among mankind. "He "had been all things," as he said of himself, "and "all was of little value." *Omnia fuit et nihil expedit.* Distracted with the care, not of acquiring, but of preserving an empire, oppressed with age and infirmities, careless of fame, and satiated with empire, all his prospects of life were closed.—Gibbon, i. 130.

27. "Though I suffer," said Augustine when sick, "yet I am well, because I am as God would "have me to be; for when we will not what he wills, "it is we that are in the fault, and not he, who can "neither do nor permit any thing but what is just." Letter xxxviii. edit. Benedict.

28. "It is incomparably better," says he in the same letter, "to shut the door of our heart against "just anger, when it offers to come in, than to "give it entrance; being uncertain, whether it may "not grow too powerful for us to turn it out "again."

29. "Non est episcopatus artificium transigendæ "vitæ fallacis.—Episcopacy ought not to be looked "upon as an establishment, or a means to procure "the deceitful pleasures of life." Letter lviii.

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30. Nectarius, an heathen, interceding with Augustine for some of his fellow-citizens, who had committed some crime, urges this reason to prevail with him: "That it is the duty of a bishop to do nothing "but good to mankind: not to meddle with their "affairs; unless it be to make them better, and to "intercede with God to pardon their faults." Letter xc.

SERPENTS.

The effects of their poison are wonderful; as of that called the *Copper-head* in South America. A man stung by one became like a serpent: spots of various colours alternately appeared and vanished on different parts of his body; rage filled his *eyes*, which darted the most menacing looks on all present; he thrust out his *tongue* as the snakes do, and *hissed* through his teeth with inconceivable force—a striking picture of our great adversary, and the manner in which by his suggestions he acts on the human mind, and fills it with his own temper and disposition. These effects from the bite of a serpent are not more extraordinary, than the foamings and barkings, and disposition to bite, which have been observed in cases of canine madness.—See Letters from an American Farmer, by J. Hector St. John, letter x. Crit. Rev. April 1782, p. 267. See in the same place the account of a battle between two snakes, a black snake and a water snake, each six feet long, till they both fell into the ditch, where one

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kept the head of the other under water till he was suffocated.

SEVERITY PROFITABLE.

Children are the better for the severity of their parents; and the reproaches of an enemy serve often to correct and improve the person who is the object of them. The case, if we credit Erasmus, is pretty much the same in the republic of letters.—"Unius "Laurentii Vallæ mordacitas non paulo plus conduxit "rei literariæ, quam plurimorum ineptus candor, "omnia omnium sine delectu mirantium, sibique in-"vicem plaudentium, ac mutuum (quod aiunt) sca-"bentium." Epist. iii. 96.—The severity of Laurentius Valla did more service to the cause of letters, than the absurd indulgence of those, who, giving indiscriminate praise to the works of others, expect the same for their own, and, to use the words of the proverb, agree in scratching one another.

SHAKSPEARE'S GENIUS.

Shakspeare was perhaps in some instances less inventive than is commonly imagined. It appears from Dr. Farmer's pamphlet, that there was an astonishing mass of materials before him, in old translations of the classics, of Italian tales, romances, &c. Some of these are still extant; but many others, the names of which are preserved, have perished. From the former he is seen continually borrowing. The

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celebrated speech of Volumnia to her son is a piece of such remaining prose, only thrown into blank verse. In most cases, however, though the clay pre-existed, he was the Prometheus who animated it.

SHYNESS.

Mr. Loveday used to style shyness *the English madness.* If indulged, it may be the cause of madness, by driving men to shun company, and live in solitude, which few heads are strong enough to bear—none, if it be joined with idleness. Or it may be the *effect* of madness, which is misanthropic and malignant. Some say *pride* is always at the bottom. You do not like company, you are uneasy in it. Why? You are conscious of some infirmity which disqualifies you from shining, and making that figure you wish to do. Others excel you in breeding, conversation, and the arts of pleasing. You feel self-abasement and vexation at being thus abashed and kept under: you fly from the scene of torment, hating your tormentors, and abusing them either to yourself, or in society of an inferior sort, among those who will join you, having perhaps suffered the same or worse; and so you relieve and comfort one another. —All this, I am afraid, is too true. An Englishman is upon the reserve, according to Mrs. Piozzi, by way of security, lest he should say something open to the censure and ridicule of others, and so his character should suffer. This is upon the same principle: and so, if he cannot say something fine and

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witty, and *worthy of himself*, he sits sullen, and says nothing. Thus a whole company, among us, is often silent for a considerable time together, till they wish themselves and one another *farther*. The Italians, it seems, talk freely and easily all that occurs, having no such thoughts and fears. "A Frenchman," says Ganganelli, "is superficial and lively; an English-"man profound and gloomy."—Which is best? In a social light, and as a companion, certainly the former.

SLAVERY.

He is a slave, who cannot do that which he wishes to do, and which his sober reason and judgement dictate to be done. When this is to be the case, it is rather better that the tyrant should be *without*, than *within*; for then he is always at hand to domineer; and he is harder to be vanquished and cast off.

SOBRIETY.

The residence of wisdom is said by one of the ancients to be in dry regions, not in bogs and fens. If the temperature of climate and soil have a great effect upon the mind, that of the body must needs have a far greater; and he, who, by drenching himself continually with liquor, puts his body into the state of Holland, may expect to have the genius of a Dutchman for his pains.

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SOCIAL DUTY.

1. He, who laments that he has not leisure to *pursue his studies*, when he is called upon to perform the duties of life, says Epictetus, is like a champion at the Olympic games, who, when he enters the lists, should fall a crying, because he is not exercising without.

2. A neglect of our duty to our friends and families, or to any person who may justly expect it from us, cannot be excused by allotting those hours to meditation, to prayer, to religious studies, which belong properly to society, and to the exercise of social virtues. Jortin's Sermons, iii. 238.

SOCINIANS.

They projected a league with the churches of Algiers and Morocco, in the time of Charles II. See their proposal to the ambassador, in the works of Leslie.—Adam Neuser, who was employed to introduce Socinianism into Germany, being disappointed, went into Turkey, and enlisted among the Janisaries. Mosheim, iv. 192. 8vo. where see an excellent account of the rise and progress of Socinianism and its principles. Socinus thought Christ was to be worshipped. (Stillingfleet, 149.) Some of his followers went farther, and denied that article: he tried to reclaim them, but in vain.—See Stillingfleet on the Trinity, preface, p. 59. At p. 62 there is

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a quotation from a Socinian writer, who styles the Tartar—"the shield and sword of that way of wor-"shipping God." Paulus Alciatus is there mentioned, who from an Unitarian turned a Mahometan.

SUICIDE.

A scorpion, when he finds himself enclosed, and no way left him to escape, will bend his tail round, and sting himself through the head. And it is remarkable, that this is the only animal in the creation, man excepted, that can be made to commit *suicide.*

SUN.

If the sun were intelligent, he would see and know all, even to the intimate substance of things, as his rays penetrate to and affect every atom of matter. Thus is the Deity intimate to the spirits and thoughts of men. Cudworth adduces the instance of the sun, as furnishing an idea how all things may be viewed and governed by the Deity without pain, labour, or fatigue, in answer to the objection of the atheists against providence (Bibl. Chois. ix. 64.): and a noble illustration it is as was ever conceived by man. A curious passage on the subject of God's omniscience is cited by Le Clerc, in the same place, from Xenophon's Mem. c. iv. 17 edit. Oxon. 8vo. God's glory consists in the communication of his

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goodness to his creatures, as the light diffused from the sun is the glory of the celestial luminary. Cudworth, B. C. ix. 69.

SUNDAY SCHOOLS.

The different sects may instruct each its own children in a school of its own; but I do not see how the children of different sects can be instructed together in one school, as their doctrines, catechisms, &c. are different, and the children are to be conducted to separate places of worship: the parents of one sort will not approve of their children being carried to the church or meeting-house of another. How can you bring them all up in a *catholic way*, unless you have one *catholic*, i. e. *universal, general, common* religion, in which to bring them up? To be of a *catholic spirit*, is to unite in that one religion; not to jumble together the errors, inconsistencies, and heresies of all. This must end in indifference. It may bring the people of the church nearer to the sects; but the present times do not give us any hope that it will bring the sects nearer to the church.—See Bruce, v. i. p. 519—523.

TARTARS,

THEIR CUSTOMS.

1. In Kardan, a province of Tartary, as soon as a woman is delivered, she rises, washes, and dresses the child. Then the husband, getting into bed with the infant, keeps it there forty days, and receives

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visits *as if he* had lain in.—It seemeth not easy to account for this custom. Apply this to the case of authors who publish other people's works as their own, and take the credit to themselves; or to rectors, who value themselves on account of the good done by their curates.

2. Various have been the disputes, in different ages and nations, about the object of adoration. In some parts of Tartary, the inhabitants, to make short work of it, worship the oldest man in the house, as the being from whom the rest of the family have received life and all things. Apply this to those who dote upon antiquity, as such.

TEA.

The Mogul Tartars, Abbé Grozier tells us, who feed on raw flesh, are subject to continual indigestions whenever they give over the use of tea—It may be the same in some degree with all who eat so much animal food as we do. It is true, the work of digestion is made easier by fire, in dressing; but then our stomachs are weaker than those of the Tartars. Tea should not be drunk, but when there is something for it to feed upon.

TEMPERANCE.

1. Carnivorous animals have more courage, and muscular strength and activity, in proportion to their bulk; which is evident by comparing the cat-kind,

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as lions, tigers, and likewise the dog-kind, with herb-eating animals of the same bulk. Birds of prey excel granivorous in strength and courage. I know more than one instance of irascible passions being much subdued by a vegetable diet.—Arbuthnot.

2. Imitation requires judgement to discern when circumstances are parallel; because, if they are not, it will be absurd and ridiculous; as a goose, that sees another goose drink, will do the same though he is not thirsty.—The custom of drinking for company, when drink is disagreeable and prejudicial, seems to be a case of the same kind, and to put a man (feathers only excepted) upon a footing with a goose.

3. The emperor of Abyssinia, at his meals, has always an officer present, whose business it is, as soon as he perceives in his imperial majesty any tendency to intemperance, to tell him of it; upon which he immediately rises from table, and retires.—See Dr. Poncet's journey into Ethiopia, in the Jesuits' Travels by Lockman, vol. 1.

4. "You Europeans," say the Hottentots, "are "madmen. You build great houses, though your "bodies take up but little space: you have so great "a number of wants, in order for clothing and nour-"ishing yourselves, that, not contented with things "sufficient for yourselves in Europe, you come to "this and other countries, in order to dispossess the "inhabitants of their clothes and food. With re-

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"gard to ourselves, we want neither money nor "wares: as we neither eat nor dress after your man-"ner, there is nothing can oblige us to work and "disturb ourselves as you do."

5. Hippocrates and Cornaro did so much honour to physic and temperance, as to insure their bodies from the attack of any disease; nor were they mistaken.

6. Porphyry's comparison is very just, that a full meal is like Sisera's banquet, at the end of which there is a nail struck into a man's temples. See Arnold on Ecclus. xxxi. 20.

7. A man who is determined, either by choice or necessity, to drink rum and water, should keep a jealous eye on his *measure;* that once violated, his palate becomes vitiated; and, if reason is not exerted to *prevent*, it will seldom be found equal to the task of *correcting* a habit formed upon the ruins of fortitude. Mosely on Tropical Diseases, p. 55.—An admirable observation, deserving well to be regarded by all who drink a mixture of *any spirits* with water—or even of *wine* and water.

TIME.

1. "No man," saith lord Bacon, "can be so "straitened and oppressed with business and an "active course of life, but he may have many vacant "times of leisure, while he expects the returns and

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"tides of business." The question is, how these shall be filled up; with study and contemplation, or with sensuality and pleasure? A man may be out of his bed for sixteen of the twenty-four hours: what might not be done in that time? See Rambler, 108, vol. iii. p. 14.

2. "Every day is a year to a silk-worm, and has "in it the four seasons: the morning is spring, the "middle of the day is summer, the evening autumn, "and the night winter." Voyages and Travels, iv. 193, from Navarette. To man life is a year, and a year is a day. See the Idler.

3. Past scenes are generally recollected with a solemn sadness, caused by the thought, that the time is gone which will never more return. Our days must be well and profitably spent, if we would remember them with pleasure.

4. In our Christian course, it is but too generally and too truly observed, that as we grow older we grow colder; we become more slack, remiss, and weary in well-doing. The reverse ought to be the case, for the reason assigned by the apostle, when, stiring up his converts to vigour, and zeal, and alacrity, he says, "For now is our salvation "nearer than when we believed." In a *race*, the *push* is made at *last*.

5. What enabled Dr. Birch to go through such a variety of undertakings was his being an early

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riser. By this method he had executed the business of the morning before numbers of people had begun it. And indeed it is the peculiar advantage of rising betimes, that it is not in the power of any interruptions, avocations, or engagements whatever, to deprive a man of the hours which have already been well employed, or to rob him of the consolation of reflecting, that he hath not spent the day in vain. Biog. Brit. ii. 323.

6. There is a traditional anecdote concerning Mr. Boyle, that he used sometimes to have it inscribed over his door—"Mr. Boyle is not to be spoken "with to-day." This was very proper in one who was often engaged in processes of the utmost importance, and which required an unremitted attention. Indeed, if literary men in general could find a rational method of preventing the interruptions of needless morning visitants, it would be of service to the prosecution of many useful designs. Ibid. 514.

7. Cardan's motto was "*Tempus mea possessio*, "*tempus ager meus*." "Time is my estate, my land "that I am to cultivate." Lord, grant me ever to consider this, and so to cultivate it, that it may bring forth fruit to life eternal! *Amen.*

TRIUMPH BEFORE VICTORY.

Nothing can be got, but much may be lost, by triumphing before a battle. When Charles V. in-

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vaded France, he lost his generals and a great part of his army by famine and disease; and returned baffled and thoroughly mortified from an enterprise, which he began with such confidence of its happy issue, that he desired Paul Jovius the historian to make a large provision of paper sufficient to record the victories which he was going to acquire.

TYPES.

The Mosaic types are like triangular prisms, that must be set in a due light and posture, before they can represent that great variety of spiritual mysteries contained in them. The office of the prophets was to do this, and direct the people to see in these glasses the Son of God fully represented to their view. Still. Orig. Sac. b. ii. c. 5.

VAIN CURIOSITY.

Many people, instead of minding their own business, and securing their souls, amuse themselves with inquiring what will be the fate of Heathens, Jews, Turks, and other infidels, till they become little better than infidels themselves—"Lord, and "what shall this man do?" "What is that to thee? "Follow thou me."

UNIVERSITIES.

1. It was a custom with the Gymnosophists, every day, at dinner, to examine their disciples, how

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they had spent the morning; and every one was obliged to show that he had discharged some good office, practised some virtue, or improved in some part of learning. If nothing of this appeared, he was sent back without his dinner. A mighty good institution, surely! Pity but it could be revived and practised in college-halls!

2. "For one lost by his own passions," says Maty, "I have known at least forty men ruined by "*not being told of their danger*." He proposes for reformation of universities—

1. Expulsion of those who will not submit to rules and orders and a state of pupillage.

2. A rigorous exaction of the stated appearances at chapel and in the hall.

3. To break, by varied hours of lecture, the possibility of long junketings.

4. Some feeling lectures from Plato and Epictetus on the dignity and manliness of the *boni vivere parvo;* the dependence and servility of debt; the *inelegance* and future mischiefs of promiscuous concubinage.

WIT.

1. He who sacrifices religion to wit, like the people mentioned by Ælian, worships a fly, and offers up an ox to it.

2. Wit, like salt, should excite an appetite, not provoke disgust; cleanse wounds, not create them; be used to recommend and preserve that which is

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sound, not be thrown away upon that which is already rotten.

3. Wit without wisdom is salt without meat, and that is but a comfortless dish to set a hungry man down to. Wit employed to disguise and prejudice truth, is salt thrown into a man's eyes.

4. Nothing is more absurd than to divert a man who wants to be comforted; for salt, though an excellent relisher, is a miserable cordial.

5. Jocularity should not be obtruded upon company when they are not in the humour for it; as a well bred man would no more force salt than pepper upon his guests, whose constitutions it might not suit.

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ON

THE USE

OF THE

HEBREW LANGUAGE,

IN A

LETTER TO THE HON. L. K.

By W. J.

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LETTER, &c.

Dear Sir, Nayland, Oct. 29th, 1795.

You will want little persuasion to the study of the Hebrew language, when you know how valuable it is in itself, and what help you will find from the use of it in your other studies: for it will be of service to you as a critic, a mythologist, an antiquarian, a philosopher, and a divine. If the Hebrew were the original language (which however is disputed, as all other things are), the different languages of the world must partake of it more or less; and consequently they may be traced up to it. Unless a scholar is able to do this, he will be wanting in a very material part of his business: and, though I would not affront any man of learning who is an able critic in Greek and Latin, as if he were a person of no knowledge; I am nevertheless very certain he would see much farther, and find great satisfaction, if the Hebrew were added to his other learning.

I must leave it to the compiler of the Lexicon to collect the various instances in which later languages may be traced up to this original: but I will give you a few examples, to show how easily it may be

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done, and to tempt you to find others for yourself at a future time.

The word *aurum*, gold, is Latin; which can be traced up to no Latin original: but in Hebrew the word אור *aur* expresses a kindred idea; it signifies *light*, to which *gold* is more nearly allied than any other substance, from its colour and its splendour; and, in the symbolical language of the chemist, *gold* stands for the *sun*. When we have once obtained a leading idea in Hebrew, it is pleasant to see how other words in abundance will fall in with it: for hence we have the word *Aurora*, for the light of the morning; *Horus*, a name of the sun with the Egyptians; *Orion*, the bright constellation, the brightest in the heavens; ωρα and ωραιος, beautiful; because the light is the most beautiful of all things; ουρανος, the heaven; and many others. So simple is the Hebrew, and so perfect in its construction, that even light itself is not an *original* sense; for אור is from אר, a biliteral root, which signifies *to flow;* light being in perpetual flux, and the most perfect of all fluids; perhaps the only *absolute* fluid in nature.

Nothing is more common than for large families of words to arrange themselves under some simple root in the Hebrew. Thus the words *fruit*, *fructus*, *fertilis*, *fero* in Latin, φερω in Greek, *Freya* the northern goddess of fertility (whence our *Friday*) all come from the Hebrew פרה FeRA, to *bear fruit*. Even in the English tongue, where you would little suspect it, the Hebrew word will account for the English. What is the word *sweat* but the זעת *zet*

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of the Hebrew? *Cipher* in English, is ספר SePheR in Hebrew: *dumb* in English, is דום *to be still: shiver* in English is in Hebrew שבר sheber or shever, to *break* in pieces: *hush*, be still, is from חשה HaSHaH, to be silent: *track* is from the Hebrew דרך DRaCH a *way*, which in Arabic is *taracq*: *earth* is from ארץ AReTZ or EReTZ, a word of the same sense. *Is* in English, and εστι in Greek, and *esse* and *est* in Latin, are all from the Hebrew יש *substance: shed* is from the Hebrew שר, to pour out. In Latin words which have no affinity with any other word, the like agreement is frequently discovered with the Hebrew. The word *olim*, hereafter, or long ago, is not a word of a Latin form, but is the same with עלם olem *an age, ever*, &c. Thus in Greek the word χιτων, tunica, admits of no Greek derivation, but כתו CheTeN in Hebrew has the same sense.

In multitudes of Greek words, where the Lexicons force an etymology upon them, their deduction from the Hebrew is evident and natural. In their mythology nothing is more common than for the Greeks to use terms of which their own language knows nothing. Their religion was more ancient than themselves; and so has many names which their own language was not ancient enough to interpret: though they often attempt it in an absurd and ridiculous manner. What can we make of the word Σειρηνες, *Sirens*, first mentioned by Homer, as nymphs that enchant and destroy men with their *singing*? The Lexicons derive it from σειρα a chain, which is nonsense; but go to the Hebrew, and you will find that שיר SYeR is *a song*, and

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will therefore very naturally give a name to *singers*.

Mulciber, one of the names of Vulcan, the god of fire (the same in character with the *Moloch* of the east), which the Latins account for from *mulcendo ferrum*, because they will needs have it from their own language: but it is such Latin as never was used; and besides, *f* never changes into *b*, in the syllable *ber*, but the change is the contrary way. All is plain enough, if we go back to the original Vulcan, which is *Moloch*; for then the word *Mulciber* becomes מלך Melech אביר Abir, the Mighty King, which is Moloch. All the deities, which are many, whose names give them an alliance with Moloch, are from the Hebrew *Melech*, a king; such as *Adramelech*, *Anamelech*, *Milcom*, *Milicus*, &c. *Melicartus*, the Tyrian Hercules, is of no sense in Greek or Latin; but in the Hebrew it resolves itself into מלך ארץ *Melech Aretz*, king of the earth.

Saturnus, the god Saturn, and the *Satyri* of the woods, are names to which the Latin can give no interpretation: but if *Saturn*, according to his physical character, be taken for that secret *first matter* of nature, out of which all *forms* arise, and into which they are again resolved; and if *Satyrs* are considered as beings hiding themselves in woods and mountains; then they are all accounted for from the Hebrew סתר SaTaR, to hide: and even the discourse called a *Satire*, in which the meaning is always obscure and hidden, is best derived from the same word סתר SaTaR, to hide; as I remember I once mentioned to Dr. Johnson, and he affirmed the derivation to be right. Near of kin to this is the Egyptian *Isis*, the first matter of the

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world, from the Hebrew ש׳, *substance.* This first matter is concealed under the *forms* or species of things, and never to be discovered as it is in itself; to signify which the image of Isis had a *veil* on.

They who have no practice in the pursuit of etymologies, will hardly believe with what reason and certainty a derivation may be hunted down, which at first sight appears very wild and remote.—אש, *ash*, or *esh*, in Hebrew signifies *burning fire* (whence our word *ashes*). Now it seems rash to say that the Latin *Vesta* is from the Hebrew *Ash;* but it is plainly so: for from the original *Ash* is the dialectical Chaldee אשתא *Ashta*, whence the Greek Εστια and thence (with the soft *F* prefixed, as in *vinum* from οινος) is the Latin *Vesta.*

In accounting for customs which we find in antiquity, we shall often be much at a loss, unless we are prepared to have recourse to the Hebrew. When you read in Xenophon, that the *war-shout* or signal for battle was ελλελευ, this word being not Greek, you may take it for an unmeaning barbarous outcry, like the *war-hoop* among the American Indians: but it is no other than the ancient Hebrew acclamation *Hallelu*, so often repeated in songs of praise. It is also written αλαλευ; and was probably the customary acclamation for mutual encouragement in the wars of the Hebrews with the Heathen nations of Canaan; from whom the later Heathens took it.

The *Phœnicians* spoke very nearly the same language with the Hebrews; and Virgil acted with judgement in giving Phœnician names to Phœnician people in his poem. The name *Dido* is the *beloved one,* from the same root with דוד DUD or *David*; her other

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name, *Eliza*, is one of the Hebrew names of the New Testament; and her sister *Anna*, is the Hebrew *Hannah* of the Scripture. In Sallust, &c. the famous name of *Hannibal* is Hebrew, and signifies *Gracious Lord*, or *my gracious Lord: Hiempsal* is משל Imeshal, *he shall reign*, or *be a ruler;* and there are other like names which can be interpreted only in the same way. In one of the plays of Plautus (the *Pœnulus*) a Carthaginian is brought upon the stage, as we should bring a Frenchman to laugh at his broken English. The language he is there made to speak was taken for unmeaning gibberish; till *Bochart* was able, by a most happy stroke of criticism, to interpret it throughout, from the affinity of the Carthaginian to the Hebrew. As the antiquity which is most remote brings us nearer to the time when all men spoke some dialect of the Hebrew, it is impossible to interpret the ancient names of persons and people, but from a familiarity with the Hebrew. The Greeks derived themselves from a most ancient ancestor by the name of *Japetus:* and who can he be, but their real ancestor *Japhet?* Their *letters* were derived to them from the East; and the tradition is preserved under the fabulous person of *Cadmus:* which is from קדם Cadom, the *East*, or, *a man of the East*. Every body knows there was such a city as Babylon; but the Hebrew reader only knows it had its original from the word *Babel*, which being interpreted means *in confusion*, because language was there first confounded: and, to this day, a man that talks unintelligibly or nonsensically, is said in English to *babble*.

In divinity it often happens, in particular cases,

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that you cannot so well judge what is right or what is wrong, nor detect the perverse glosses of wanton or evil minded critics, unless you are well enough acquainted with the Hebrew to use some critical judgement in it: of which Mr. Parkhurst's pamphlet against Priestley is a remarkable instance, and opens a mine of evidence, which that juggler knows not what to make of. We live in an age fond of novelty; when literary adventurers are rather too free and bold in their experiments upon the sacred text. Dr. Kennicott promised great things, and raised the expectations of the public. His pretensions were examined and disputed by some persons who were learned in the Hebrew; and we narrowly escaped the danger of a new text and new version. On any future occasion of the same kind, the like danger may not be escaped, if the Hebrew language and its scholastic history should be neglected.

When we consult Mr. Parkhurst's Hebrew Lexicon, it is pleasant to see how many passages of Scripture are illustrated, how many difficulties cleared up by the author: and whoever follows his example, will soon discover how much his prospects are enlarged, when he studies the Bible in the original. He that should read the New Testament in the Greek, and be under the necessity of taking all his knowledge of it from the Latin of the Vulgate, would be thought very deficient in his learning: and the case is parallel, if, in the interpretation of the Old Testament, we are unable to compare the Greek version of the Septuagint with the original Hebrew; which it is often necessary to do. Many discoveries arise, if this comparison is faithfully made: among other things it appears, from

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the different manner in which the Greek translators have pronounced many proper names, that they did not translate from a copy with the present vowel points[a], such as are used by the Jews; against whom we are to provide ourselves with weapons, as against the most dangerous enemies of the Gospel: and who but a *Hebrew Christian* can be a match for them in their own way? In the New Testament there is a sort of Greek, which cannot be reconciled with ordinary Greek authors; because there is a frequent use of such forms of language (we call them *idioms*) as are transferred to the Greek from the Hebrew of the Old Testament, and which cannot otherwise be accounted for.

But now, lastly, I recommend the Hebrew chiefly on this consideration; because the language is *in itself* instructive: its words give us light into *things*, in a manner different from those of any other language in the world: and this, beyond all other arguments, convinces me of its divine original. I will give you some examples.—The word *clothe*, in Latin *vestio*, in Greek ενδυω, gives us no instruction; but

[a] The *Hexapla* of Origen is a work to which I have at present no access; but I set down what I suppose to be a faithful account of it. "He gives the Hebrew text in Greek letters: wherein he "uniformly expresses what the Masorites call the quiescent let-"ters, the *Aleph, He, Vau,* and *Jod,* by *Vowels;* but so variously, "that it is clear he considered it to be a matter of indifference by "what vowel he should denote them. He always treats the *Ain* "and *Heth* as vowels: and, when two consonants occur, he "seems to have considered it optional what vowel he should ad-"mit between them. All this is diametrically opposite to the "system of the Masorites." Horæ Biblicæ, p. 77.

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the Hebrew לבש LeBeSH *to clothe*, comprehends the idea of בש *BeSH shame* (whence the English *bashful* and *abash*), and, with the ל prefixed, it is *for*, or on account of *shame*: so the *term* not only stands for the *thing*, as in other languages, but gives us the *reason* of the thing; it refers us to the *moral* history and origin of clothing; and all this in three letters.

The English word *hail*, in Latin *grando*, in Greek χάλαζα, gives us no information about the nature of the thing; but, if we take the word ברד BeReD in Hebrew, as we took LeBeSH, it resolves itself into ב—רד, which signifies *in decensu*, and so describes to us the physiological formation of hail; which, as philosophers agree, is first formed into drops of rain, and, *as it falls*, is frozen into hail[b].

In roots of the Hebrew language, which consist mostly of two letters, some idea is taken from nature; and the word, with some new modification, is carried on, and applied to other objects: and, if there were no other argument, this alone would convince me that the Hebrew, from the simple fabrication of its terms, is not only the first of languages, but of a construction beyond the invention of human wisdom. Thus, for example, the word צלם Tzelem signifies an *image*: but why so? because צל Tzel is a *shadow*, the first of images, such as nature itself makes: the light of the sun forms it naturally, and presents it

[b] When a gentleman very learned in the Hebrew saw this account of ברד, he observed upon it that ביץ an egg was such another word, compounded of ב and ביץ; for it is remarkable in the physiology of the egg, that the shell acquires its hardness *in exitu*, as it comes forth.

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to the sight of man. In many words, two ideas are comprehended, because they are found together in nature. It is impossible for us, in many cases, from our imperfect knowledge of things, to account for and reconcile the kindred senses of Hebrew words; but in many the reason of them is too plain to be contradicted. The word ראש RASH signifies the *head*, and it signifies *poison*: and the relation appears in nature, which has placed the most deadly of *poisons* in the *head* of the serpent; a creature of great signification in Hebrew doctrine. I do not see that this reason is assigned by the learned Mr. Parkhurst; but I find it in *Marius*—*Sunt qui dicunt sic appellari, eo quod venenum sit in capite aspidis.*

The same word which signifies the *hoar-frost*, signifies to *cover*; because the hoar-frost is a sudden and universal covering spread over the face of the ground. The word also signifies an *atonement*; by which, as it appears from several passages of the Scripture, either the face of the person offended is understood to be covered, so that he no longer looks upon the offence; or the sin itself is so covered that it can no longer be seen, and even assumes a new appearance from the nature and quality of the covering; just as the face of the earth becomes white and pure when the hoar-frost is upon it: which conveys a very beautiful and pleasant idea of atonement and propitiation. All this is expressed by the word כפר CaPHaR; whence is plainly derived our English word *cover*. This term admits of an accident, which may seem to contradict our system of *kindred ideas*, but does really confirm it. The word which signifies

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hoar-frost does also signify *pitch;* the one as white as snow, the other as black as a coal: but the leading idea of *covering* is still preserved, for pitch is the most effectual covering in the world to keep out water and weather. In Gen. vi. 14. it is applied to the covering of Noah's ark; and the reader will find that the *pitch* and the *covering* are both expressed by the same word.

גל GaL is a root which, as a verb, signifies to *roll round,* or circulate; and, as a noun, any *round thing.* Hence it signifies to *dance;* because the motions of the dance were circular, to imitate the motions of the heavenly bodies. It signifies also to be *glad;* because gladness is that way expressed. And likewise a *wheel,* from its form and its *revolution;* and particularly the watering wheel of the East, which yields its water by a circulation. Solomon is supposed to have used this term in that famous allegory of Eccles. xii. with an allusion to the circulation of the blood in the human body, which ceases in death: the passage is well worth considering. Hence also we have a name for the human *skull*[f], from the roundness of its figure; and also for the *thistle down,* or winged seed, because it is a light round body, and has a rotation as it rolls along before the wind. And I may add, what is as curious as any thing, that the root in question gives us the word גלם GeLeM, which signifies the human fœtus or embryo; and with philosophical propriety, because in that the body is rolled up or folded together. From *Gelem*

[f] Hence the word *Golgotha,* in the New Testament.

comes the word *glomus* a ball of thread, and *glomero* to wind about or gather together.

How simple is the construction of that language which, beginning with the preposition על OL, *upon* or *over*, adds another letter, and turns it into a verb, עלה *OLaH*, to ascend; which, becoming a noun, signifies a *burnt offering*; teaching us to consider it as an *ascension*, because the smoke and flame of it goes up towards heaven, which cannot happen unless it is consumed by fire; on which much might be said! The barbarous people of Madagascar have a sacrifice which they call an *Owley*; retaining the very word of the Mosaic law. From the same root we have a word for the *wild goat* of the mountains, from its climbing upwards; also for the *leaf of a tree*, from its superior situation; whence, with the *f*, or digamma prefixed, we have the Latin *folium*. It furnishes us also with a word for *stairs*, because people ascend by them; and for a *lord* or ruler, because he is *over* others: in alliance with which we have one of the names of God, עליון *Olion*, because he is *over all*; and it is rendered by the word *Altissimus* in Latin, in English the *Most High*.

Compare this set of words with one another in Latin, and you will find neither root, branch, nor relation among them. *Super* has no alliance with *scando*; nor *scando* with *gradus*; nor *gradus* with *folium*; nor *folium* with *altus*; nor *altus* with *rupicapra*: every word, when compared with the rest, is an unrelated individual; and the case would be found the same in the Greek, or any other language of more modern use and invention: so that when I

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view the Hebrew language, such as I have now represented it to you (in too small a compass for the greatness of the subject), I am persuaded it must either have been originally given to man by his Creator, or framed by men the powers of whose minds were very different from our own.

But give me leave to forewarn you, that caution is to be used, and great experience is requisite, in order to handle the Hebrew with safety; otherwise you may chance to make that ridiculous which you intend to magnify. For want of knowing better, we may give *the lead* to a *wrong idea;* that which is not the radical one: and then we shall be forced upon strange and unnatural alliances; and, from our imperfect insight into many things, we may not be able to discover that there is any leading idea at all. It is natural to follow with too much assurance the alluring pursuits of *etymology;* and, if we are found to do it without temperance or discretion, we shall find no mercy from those who are not well affected to the originalities of learning and religion; who may therefore treat us with a smile, meaning it for the smile of superior wisdom: but folly and ignorance are more given to smile than wisdom and science.

I have said enough to convince you, that the study of Hebrew, if you use it properly, will abundantly repay your labour; that it is even necessary and essential, if you would be, what I may call (to speak after the Hebrew style) a *radical* scholar, and see into the originals of things both sacred and profane: that it is related to itself by associations and images,

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not merely curious, but often very beautiful and instructive: in short, that it communicates knowledge of the best kind under a singular form, no where else to be met with. I could have multiplied my examples in abundance; for there was a time of my life when I sat for half a year together to compare the Hebrew language with itself in every word of it (so far as it is retained and preserved), and I have loved and admired it ever since. You will do the same, if you take half as much pains as I did; and, for your encouragement, you will have an advantage which I had not, later years having produced that excellent work the Lexicon, Hebrew and English, of Mr. Parkhurst; who has made it a magazine of general learning, antiquity, divinity, and natural history; and has illustrated his Hebrew literature from the Greek and Roman classics, and from useful authors, ancient and modern, of every denomination.

In the modern Hebrew learning, you have another advantage, and a great one it is; that you are taken out of the hands of the *Jews;* who begin their teaching with the egregious absurdity of an alphabet without vowels, to make way for their Hebrew points, which are a modern invention, and overburthen you with an insupportable multiplicity of rules. Their notions of the Hebrew are much of a size with their sense of divinity. That noble instrument of wisdom, in their hands, is like an instrument of astronomy in the hands of a child, or like a telescope with the blind. Trust yourself to Mr. Parkhurst, a good *Christian*, and he will take you by the hand at the

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first step, and carry you as far as you will wish to go in CHRISTIAN HEBREW. That your success may be such as I augurate from a foreknowledge of your capacity and application, is the sincere wish of,

Dear Sir,

Your affectionate friend,

and obedient humble servant.

W. JONES.

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A FAIR, CANDID, AND IMPARTIAL

STATE OF THE CASE

BETWEEN

SIR ISAAC NEWTON

AND

MR. HUTCHINSON:

IN WHICH IS SHOWN,

How far a SYSTEM of PHYSICS is capable of Mathematical Demonstration—how far Sir ISAAC's, as such a System, has that Demonstration—and consequently, what regard Mr. HUTCHINSON's Claim may deserve to have paid to it.

He that answereth a matter before he heareth it, it is folly and shame unto him. PROV. XVIII. 13.

Non species virium et qualitates physicas, sed quantitates et proportiones mathematicas expendens. NEWT. PRINCIP. p. 172.

I attempt not to detract from the praise which is justly due to those who by diligent and constant observations and calculations have ascertained the proportions and measures of the motions of bodies; but only to discover the causes of those motions, which I think none ever pretended to show. HUTCH. vol. xi. p. 226.

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STATE OF THE CASE, &c.

THE attention of the learned world being at present wholly turned on physical speculations and inquiries, some embracing the method of philosophizing established by Sir ISAAC NEWTON, and others as warmly standing up for the opinions of Mr. HUTCHINSON; the public will not, I flatter myself, dislike to have a fair, candid, and impartial state of the case between these two authors laid before them, that so every one, seeing what the tenets of both are, and wherein they differ, may be enabled, with very little trouble, to judge and determine for himself. Nor can this be thought a useless undertaking by any one who considers the high opinion entertained from the remotest antiquity, by the good and great, of the importance of physical knowledge, and the benefits accruing from a right understanding of it to the sons of men; the brightest parts and ablest pens, in all ages and nations, having ever been exercised and employed in the researches of nature. The diligent application to the study of this science, of late years more than ever, amongst the moderns, and their unwearied endeavours to improve and en-

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rich it with new observations and experiments, sufficiently show how much they are persuaded of its superior worth and excellence: so that mankind, however they may have differed in their opinions concerning the various and almost numberless schemes and hypotheses that have been offered to the world to explain and account for the operations of nature, yet in this are unanimous, that the study and contemplation of them are well worthy the time and thoughts of every one who has them to spare. And very right and fit it is that they should be so; since he who best knows the wants of his creature man, has thought proper, in infinite wisdom, to begin his gracious revelation to us with a description and explanation of the works of his almighty power, in the creation and formation of the world. Nor does he teach and instruct us in "the invisible things" of himself, otherwise than through the medium of "the "things that are made;" and therefore he first gave us the knowledge of the natural world, that through it we might attain to that of the spiritual. The foot of the ladder was let down to earth, that we thereon might ascend to heaven. The true knowledge of nature then being a thing of so high and momentous a concern to us, a disquisition into it, when made with modesty and humility, as all such ought to be made, can at no time be unacceptable to those who have any regard for true science. But it will, I may presume to hope, be more particularly so at this time, when the surprising phænomena of electricity, and many other very nice experimental discoveries lately made, seem greatly to have awakened and

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excited the curiosity and attention of mankind, and to promise a more just and satisfactory account of the cause of motion, and agency of nature, than the penetration of philosophers has yet been able to assign. Philosophy, we know, is a science capable of improvement; and, as it is a public treasury, open to and collected for the use of all, systematic views and private interests should have no place here, but general encouragement should be given to any the meanest contributor who can in any wise enrich it, though it be but with a mite. Mine pretends not to be more; but, such as it is, I offer it the reader, I am sure, with an humble heart, and beg he will not let it pass with him or his friends for sterling, if it appears, upon the strictest trial, not to be so.

The NEWTONIAN system has now been in possession of the chair for some years: but there have appeared, since its first publication, some treatises on philosophical subjects by a very curious and inquisitive person (as Mr. WHISTON* justly calls him), Mr. HUTCHINSON, who thought that by the light which revelation afforded him, compared with his own observations, he saw farther into the constitution of the universe, and the operations carried on in it, than Sir ISAAC had done. As the publication of these pieces was at a time when Sir ISAAC had set the learned on a warm pursuit after physical knowledge; and as, by their titles, they certainly promised and pretended to something very great and

* The Longitude and Latitude found, &c.

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important, as well as new and surprising; one should have thought they would have been immediately canvassed, and thoroughly sifted, that so the wheat might have been separated from the chaff, and gathered into the common granary. But experience has shown us this was not the case. Their claim has been slighted and neglected, and they have been greatly discouraged and opposed; and what is amazing, and almost incredible, in so curious and inquisitive an age, it has been chiefly, if not altogether, either by those who through some prejudices (incident, alas! to the greatest and best of men!) have judged and determined without reading or hearing the merits of the cause, or by those whose indolence was content to suffer such to judge and determine for them. But their claim has lately been revived again, and a second hearing demanded (if the first could be called a hearing) before sentence is passed. A new edition of Mr. HUTCHINSON's works, which were before grown scarce and out of print, has put them into every body's hands. Many persons of leisure and curiosity, having carefully perused, and given them a fair and impartial examination, have highly approved of his general plan, without thinking themselves obliged, upon that account, to submit implicitly to him in every particular etymology or interpretation as infallible. And this they have done, not out of any superstitious bigotry, desire of novelty, or love of paradox and system (to which no people have a more mortal aversion), but a sober, serious, and rational conviction of its truth and rectitude; the reasons of which they have been always ready to

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give, either in conversation or writing, could they but meet with common candour and civility. To move the court that these may be granted them, till the evidence be produced, and the cause determined as truth and justice shall require, is the design of the present undertaking.

One great reason why Mr. HUTCHINSON's discoveries have not been received, at least examined to see whether they deserve it or no, I am fully persuaded, upon a thorough consideration of the matter, is this—It has been an opinion for some time entertained, that Sir ISAAC's philosophy is absolutely certain and infallible, because it is founded upon and proved by mathematical principles and demonstrations, which are in themselves universally allowed to be so. Now, if by an inquiry into the nature, use, and application of mathematics, it could be shown what those things are which they are capable of proving, and then from Sir ISAAC's works what he himself says he has proved by them, it would lay open the state of the case with regard to the present situation of affairs in the philosophical world, and make it perfectly clear and intelligible to the very meanest capacity; as it would show at one view, what room there is for any farther improvements, and, consequently, what regard the claim of Mr. HUTCHINSON, or any other author who writes after Sir ISAAC, may deserve to have paid it. How far this is done in the following pages must be left to the judgement of my readers, when they have considered the reasoning in them. If any person, when he has done that, shall think it worth his while to conde-

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scend so far as to point out my errors to me, in a spirit of candour and good manners (as I hope it will be allowed I have treated all those whom I have had occasion to mention in the course of this undertaking), I shall esteem him my greatest benefactor, nor fail to make him my public acknowledgements. And one thing I can sincerely promise him for his encouragement, that he shall find it is no sort of difficulty or hardship to me to own myself mistaken. —This premised, I proceed to the inquiry.

And here, as it is the best way, before we enter upon any disquisition, to have the terms defined, and the sense we use them in fully ascertained, that so there may be no mistake or misunderstanding about them, I shall begin with a definition of *physics* and *mathematics*. The science of physics then, I apprehend, as appears by its very name, is that which teaches us to understand the operations of nature, i. e. how matter acts upon matter, and produces all those various effects or phænomena which we every day see produced in the world. Mathematics, on the other hand, treat of magnitude and numbers, instructing us how to measure, estimate, and compute the different distances, magnitudes, and motions of bodies, with respect to one another [b]. From

[b] The definitions given by CHAMBERS in his Cyclopedia are to the same effect with those here set down, though not expressed exactly in the same words:—"Natural philosophy, otherwise "called physics, is that science which considers the powers of "nature, the properties of natural bodies, and their mutual ac-"tion on one another. Mathematics is the science of quantity, "or a science that considers things as computable, or measurable."

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these definitions, the widely different nature and genius of each science, I think, plainly appears. The one is conversant about causes; the other, effects: the one finds out the agents which produce motion; the other settles and adjusts the proportions of the powers of those agents: the one shows what it is that acts upon all bodies; the other, the mode and degree of its acting upon different bodies in different circumstances. To discover the properties of matter, what matter is agent and what patient, how the one is supported in its agency, and how the other is disposed and contrived to receive that agency, is the business of physics. When this is once settled and established, then let mathematics have their full play, and they will appear in their true beauty and excellency: their use will be as great as their most sanguine admirers contend for, and the result of their application firm and lasting. Very entertaining and instructive will it be, by making experiments with them, to observe the different effects that the agents and patients so fitted and contrived produce, in various cases and circumstances, upon different parcels and quantities of matter differently situated and disposed, by their various and different associations and combinations. We shall every day be diving farther into the minutiæ and arcana of nature, and proving the existence and operation of our pre-established general physical causes, by showing their agency and the manner of it in particular instances. But should any man set himself to interpret and explain the ænigmata in the book of nature, without having first some general key to it, or venture himself in her labyrinth, for-

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getting to take a clue with him that would lead him safe through its numberless turnings and windings; I much fear he would soon find himself strangely puzzled and bewildered, and be but too much the occasion of mirth and entertainment, for the rashness and folly of his attempt, to those who, having wisely beforehand provided themselves with both, have been able, with very little trouble, to understand and find their way through them. The causes of nature are not to be discovered by mathematics, though her effects may be ascertained by them. And was any one to attempt any thing of that kind—(was he, for instance, to undertake to show how fire burns by algebra, to explain the nature and operations of the sun by trigonometry, or assign the cause of vegetation from the theory of conic sections) he would, I suppose, and that very deservedly, provoke the laughter and incur the contempt of all ranks and degrees of people: and yet to give a satisfactory account of all these things is the business of a physical writer. Nor is this all; but whoever attempts to guess at causes (for it can be called nothing better than guessing) merely from the superficies and appearance of things that presents itself in effects; whoever makes the mistress to wait upon the handmaid, goes first to work with mathematics, and computes by observations and experiments the proportions of the motions of bodies in particular cases, and then infers, by deduction from what he sees only, the causes of those motions, and that not in such particular cases alone, but makes the application general and universal, possibly may, and probably will, run into

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many strange and fatal mistakes, which, besides obstructing the path leading to the knowledge of the particular about which he makes them, will prevent his coming to the truth, almost in any point, while he retains them.—I will beg leave to set down in this place some of the errors which seem to me to flow naturally, and almost necessarily, from such a conduct. And,

First, as we judge in this case by appearances only, and see nothing but bodies moving, we may be very easily and naturally led to infer, that they move of themselves by some inherent virtue, or move one another by such virtues emitted; or else we may think that the Deity is substantially present with them, and moves them by his immediate influence. Either of which opinions will lead us—I know not whither.

Secondly, as when we have made all our observations and experiments upon an effect, if the cause should happen to be invisible and imperceptible to the senses, we shall be left only to fancy and imagination, without any other guide, to guess at what we think will perform it, we may invent fifty imaginary ones, and every time miss the true one; nor have we any criterion whereby to judge which is true and which imaginary, because we can make the mathematical laws and proportions of motion square to the imaginary one as well as to the true one, and to one imaginary one as well as to another. They will be true in themselves, whatever the cause be, and therefore can never demonstrate whether the cause be so or no. Which consideration alone, if

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it were carefully attended to, would, I humbly think, settle the question at this time so necessary to be settled—How far a system of physics is capable of mathematical demonstration.

THIRDLY, as in this method of proceeding we draw a general conclusion from particular premises, that is, infer from an experiment upon a small parcel of matter, that the effect is the same in larger and more general operations, where there may be multitudes of circumstances, to us unknown, to vary and alter the case; we must fall very short. Every new phænomenon that appears, where the circumstances of things are altered, will be quite different, and put us to our wit's end to account for: the consequence of which is, that we must either assign it to a different cause from the former, in which case we shall have as many causes as phænomena; or we must abolish the first cause, and try if we cannot make both the effects square to a new one, in which case we shall be changing our causes every day.

FOURTHLY, as the grand causes which produce and carry on all the motions and operations of the universe may happen to lie above and out of our reach, and we can at best reason only upon such scanty pittances of them as are here within our reach; we may, by seeing and knowing so little of them, drop and lay them aside, as not able to do the work they are appointed to do, establish a set of false, non-entital, and imaginary ones, which we happen to think or fancy will do better, in the room of them, and so, by making every thing bend to them, not only have the misery and mortification of being en-

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slaved to error, but, by precluding any farther inquiries in a different way from that established, prevent the very possibility of ever arriving at truth.

As this is a point of some consequence, I will beg leave farther to illustrate and explain my meaning by a familiar instance, which will set it in a clear light, and leave no room for any doubt about it, or, I hope, the truth of it. A person who had never seen a machine of the kind before, happens to meet with a clock, and, upon looking attentively at it, perceives the hand to move round the dial-plate. Much surprised at this, and not able to imagine how a piece of inanimate, inert matter should have a power of motion in it, he goes to a friend of his, who, though an excellent mathematician, was ignorant of the nature of the machine, and desires him to inform him how it was done. The case of instruments is produced, and to work he goes; and after some time tells him, that it appears from the nicest and most accurate observations and experiments he can make, that the hand moves over the space of an inch and a half in an hour, which amounts to exactly 18 inches in one day. Now, this discovery, though the calculation might be perfectly true and just, could, I suppose, afford but very little satisfaction to the inquiring friend, who wanted to know the cause and manner of the agency in this case. And yet, farther than this, I think, mathematics cannot go in the discovery of it. For, should our gentleman, without any farther knowledge or inquiry, go to reason about the cause from what he had seen and observed only, would he not run directly into the mistakes I

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have above supposed to be the natural consequences of such a proceeding? Let us see:—First, as he saw nothing but the hand moving, and the dial-plate on which it moved, he would, he must, without any farther instruction, conclude, either that the hand moved itself, or that the dial-plate moved it. Secondly, if he had a fruitful imagination, he might make out fifty causes, by giving different names to those supposed occult powers in the hand and dial-plate, all in the same taste, and terminating ultimately in the same end, and always be sure to miss the right. Nor could his calculations ever give him the least assistance in discerning when he had the right. The hand would move over just the same space in the same time, whether the cause of the motion was in itself, or in the dial-plate, or external to both. Thirdly, if he was to assign either of these as the cause of motion, not only in that particular machine, but deduce a general rule from it, that it must be so in all others, and observe the same rules of acting as it did there, the next machine he saw, where the situation of things was altered, and the movement as well as proportions different, would nonplus him. The same sort of cause would not do here. He must either therefore, excogitate a new species of it, acting by other laws and rules, and then he might have as many species as there are machines, or must quit that entirely, and assign another cause for both, and then he might change them every day. Fourthly, as the real and true cause was out of his reach, and he reasoned only upon those parts which appeared to him, the hand and the dial-plate, and

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settled his principles accordingly from them, thereby excluding all mechanical powers, resolving it could not be done by any such, only because he saw no such to do it, and could not conceive how there could be any; he would not only embrace and adopt a false scheme, but, by barring himself from any inquiries that way, utterly preclude himself from ever coming to the knowledge of the true.

Thus I have endeavoured to point out some of the inconveniences that may attend what may be called a mathematical method of philosophizing, should it ever be attempted. And now, that I may keep up to the definitions I set out with, I must beg the reader to indulge me, while I just hint, on the contrary, at the advantages resulting to the humble and diligent inquirer, from a physical ratio of proceeding. And here the same instance, I believe, will very well serve our purpose. The part, then, of a physical speculator, or true philosopher, when he had seen the circular motion of the hand round the plate of a clock, would be, immediately to examine the substance the whole was made of, and the form and contrivance of its make. He would presently see that it was all inert matter, no part of which could possibly move, unless it was moved by some other; and though indeed he could perceive no visible cause of its motion, yet as a great part of the clock, about the hand, was concealed from him, he would not determine that it moved itself, till he was certified what was there. If he could not get at this, he would inquire how the machine came in the place where he found it, who made it and put it together,

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and get the artist, if he was to be got, to unlock and show him the mechanism of it; how by the weight of the incumbent masses of brass, or lead, a stress and tension is laid upon the wheels, which are so disposed as to act upon one another, and by that means on the hand, which has a communication (by him never perceived) through the dial-plate with them. He might then contemplate it with inexpressible pleasure and satisfaction, observing the neatness and perfection of the machinery, how exactly and constantly every wheel performed the part to which it was adapted and designed, and the regularity and uniformity of the hand's motion produced thereby. When the artist has instructed him thus far (and thus far he must be instructed before he pretends to reason upon the subject), if he has a mind to amuse himself in making nice observations and experiments upon particular parts and actions of the machine, and by applying the mathematics, to find out and settle the proportions the wheels bear to each other, and their different effects according to their position or number, he cannot do better. It will be a constant fund of instruction and entertainment to him: he will every day discover more and more the aptness and fitness of the causes made use of by the artist to produce the effects designed, and consequently be continually seeing fresh reason to admire his admirable skill and contrivance[c].

[c] It may be proper to observe in this place, that I do not bring the instance of a clock as parallel to the world in all points; which it evidently is not, the one receiving its motion from some-

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These are my sentiments of the essential difference between physics and mathematics, and the true use and application of the latter to the former. I hope they will be found to be supported by right reason, and not wholly disagreeable to the fitness of things. This only I know, that I offer them to the public because they seem to me to be so, and shall be ready

thing external to itself, the other being (physically considered) a self-moving machine; but thus far only, that the cause of motion in both is invisible and imperceptible; and in this respect I apprehend they are exactly similar.

Since I wrote this, a friend showed me a parallel of this kind, drawn by the great and good Sir MATTHEW HALE, in his Origination of Mankind; where he supposes a set of ancient philosophers of different sects, who had in their walks found a curious clock, or watch, disputing upon the cause of its motion, and endeavouring to account for it, each according to his respective hypothesis; till the artist appears, and shows them how totally wide they all were of the mark; for that he had made the machine, and put the parts of it together in such a manner, as that the motion once given it should continue, without the immediate application of his hand every moment to it. The use Sir MATTHEW makes of this is to show, as in a picture, the confused and vain speculations of philosophers about this system of the universe, and the motions carried on in it, when God by MOSES has struck dumb the wisdom of the wisest of them, and showed that in one chapter, to discover which thousands of volumes have been written and read in vain. The passage is too long to insert here; but I must beg the favour of the reader to peruse it at his leisure, as I am certain it will amply reward his pains, and will, I hope, be some sanction to what I have here said upon the subject.—See Origination of Mankind—sect. iv. chap. 6. *ad init.* The passage is likewise quoted by Bishop BURNET, in his Life of Sir MATTHEW HALE, as an instance of his manner of illustrating subjects by similes, or comparisons—p. 129.

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to withdraw them the moment they are found to be otherwise. They desire only a candid and unprejudiced judgement, and are equally prepared to stand or fall by its determination. But as a writer is nothing in this age without his passport of authorities, and as a love and fondness of singularity and novelty is what I should be very sorry to have imputed to me; I shall desire to have counsel heard upon this point, that the reader may see, the positions advanced above are not the inveterate prejudices of a bigot, the distempered fumes of an over-heated imagination, or the mad ravings of an enthusiastic brain. And I am much pleased to find, upon turning over that justly celebrated poem ANTI-LUCRETIUS, that I have an able advocate in the polite and learned author of it, who has expressed almost the same sentiments upon the point in hand that I have done, but in so very widely different a manner, with that beauty, propriety, and elegance of language, that the reader, I am sure, will excuse me if I set down the passage at length. It is in the fourth book. The learned cardinal is discussing the case of a set of philosophers in his time, who, it seems, had established false causes, and then pretended to prove them true by mathematical calculations and demonstrations—His words are as follows:

Nec redimit genus hoc vitii perfecta mathesis.
Scilicet illa modos tantum describit agendi,
Naturam verò non investigat agentis.
Cum fieri possit numeros det ut algebra rectos,
Absurdo ad libitum posito quasi certius esset.

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AT SOPHIÆ EST CAUSAS, NON TANTUM EFFECTA NOTARE:
DUX *veri sophia est; sophiæ* GERMANA *mathesis;*
Ambæ CONCORDEM *gaudent impendere curam;*
Utraque naturam complectitur, altera manca est.
Motum hunc si casu *fieri, vel* amore *docerem,*
(Hæc habuere suos etenim commenta patronos)
Turbinis aut instar crepitantibus ire flagellis
Sidera percussa, et variâ vertigine volvi;
Si canerem aurigas illis assistere divos,
Credidit ut cœli plerumque ignara vetustas,
Et cursum inter se pactum servare regendo;
Si fretus Ptolemæo, operosos orbibus orbes
Adjicerem, usque novis cœlum intricans Epicyclis;
LEGITIMOS POSSIM NUMEROS IMPLERE: *quid inde?*
VERACES NUMERI, MENDAX AT CAUSA SUBESSET.

LIB. IV. v. 1082.

A clearer and nobler testimony cannot, I think, be wished for or desired, nor can I see how any thing I have said can be attacked, unless the cardinal's reasoning be first subverted. And I must confess, I shall not be afraid or ashamed to fall with so polite a scholar, and perfect master of his subject, as every one who has read his book must acknowledge him to be. If there should be any who will take upon them to say, that Cardinal POLIGNAC did not understand philosophy, (though it becomes such to prove what they assert, before they expect to be heard by men of sense and learning,) let them take the authority of one who did, amongst their own countrymen: "Geometry can be of little use in "philosophy till DATA are collected to build on; "and Lord VERULAM has justly observed, *Mathesin* "*philosophiam naturalem* TERMINARE *debere, non*

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"GENERARE, *aut* PROCREARE. It is the province "of mathematics to put the LAST hand to physics, "not to BEGET them." The learned and ingenious COLIN MACLAURIN, in his *Account of Sir* ISAAC NEWTON's *discoveries*, p. 36.

But here I am very sensible I must stop. All this, I shall be told, strikes directly at the NEWTONIAN philosophy, which is professedly mathematical, and goes upon the very plan I have been endeavouring to prove an erroneous one; so that I shall be in danger of having the candour I pretend to called in question, and losing all my readers, who will not care to be seen in the company of one who has falsified his honour, and not kept up to his promises and engagements. This is, indeed, a very material and powerful objection; and if I cannot get handsomely quit of it, to be sure I may as well lay down my pen and proceed no farther; which many, I know, according to the commonly received notions of the NEWTONIAN philosophy, will think I shall certainly be obliged to do. But I hope, if it could be shown—that Sir ISAAC NEWTON agrees with me entirely in the use and application of mathematics—that his design was only to ascertain effects, and calculate proportions by them—that he used his terms as names only for effects—that he confessed and declared he knew not the causes of them, and left us his opinion of *them* in hints only and queries, that so they might be farther investigated and ascertained by the inquiries of succeeding philosophers—if, I say, all this could be made out to satisfaction,

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I would willingly hope the reader's favour might be regained, and the words *fair, candid, and impartial,* keep their place in my title. And if, after this, I could show, that Mr. HUTCHINSON has made farther inquiries—that he has attempted from Scripture and experiment to investigate and ascertain the causes of things—and that (if his scheme holds) he has even proved Sir ISAAC's conjectures concerning them to have been, as far as they went, true and right; I cannot but flatter myself it would entitle his books to a careful and attentive perusal, the only request that has ever been made for them, and which, (though, as one should think, so very reasonable a one,) they have not, as yet, been able to obtain. Let not the reader, from any preconceived opinions of his own, think what I attempt to make out wild and impossible; nor, out of any fond desire of seeing it made out, persuade himself I have done it, if I have not. Let him not, on the one hand, judge me before he hears me; nor, on the other, take any thing for granted for which there is not abundant evidence. I should be glad if the learned, and philosophers of all ranks and denominations, would do me the honour to make their remarks upon me, and scrutinize all I say to the utmost, so it be done without prejudice or animosity. And I am bold to be thus open and ingenuous with the world, because I have no bye designs or interests to serve. I write for truth; and it is exactly the same to me whether I am found in the right or wrong, so I can but any way conduce to the discovery and establishment of it: to effect which I know not of a more likely method than laying the

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positions and opinions of both parties fairly together. Had any able hand undertaken to do this with regard to those of Sir ISAAC NEWTON and Mr. HUTCHINSON, I had not had the presumption to have thought of it; but, as nobody has done it, nor have I heard of any one who has any intention of doing it, I have taken the liberty humbly to offer my poor endeavours towards it. I am not vain enough to imagine so great and glorious an end can be compassed by so mean an instrument as I am. All I desire is, that as every thing is done, so it may be taken, for the best.

In order then to come at a knowledge of Sir ISAAC's real sentiments and discoveries in philosophy, it will be necessary to take a survey of his writings which contain them, and the account he himself there gives of the design and intent of his undertaking[4].

And as the title page of every author, who knows what he is about, should be a general key to all that follows in his book, we will, if the reader pleases, first take a view of that. Here we are presented with the following words:—*Naturalis philosophiæ principia mathematica*—"*Mathematical principles of natural philosophy.*" The title has

[4] N. B. The editions of Sir ISAAC's works made use of in the following pages are—That of his Principia, printed at Cambridge in 1713, 2d edit. and his Optics, 3d edit. Lond. 1721. To the former of which I shall subjoin Mr. MOTTE's translation, for the benefit of the English reader.—The edition of Mr. HUTCHINSON's works referred to is the last in 12 vols.

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been thought, I know, by some to involve in it a contradiction, the principles of every science being, as they conceive, in itself, and therefore not to be taken out of another quite different from it, as the science of physics undoubtedly is from that of mathematics. But a passage in the procemium to the third book will show, I think, in what sense it was meant. For there, Sir ISAAC, foreseeing that such a mistake might arise, from not duly attending to his meaning, takes care to guard us against it, by informing us, that the principles of philosophy he gives us are *not philosophical principles of philosophy*, but *mathematical ones only*. "In libris precedentibus "principia philosophiæ tradidi, non tamen *philoso-* "*phica*, sed *mathematica tantum*." "In the pre- "ceding books I have laid down *the principles of* "*philosophy;* principles, not *philosophical*, but *ma-* "*thematical*." Meaning plainly, that his philosophy was quite a different thing from what commonly went by that name—the science of *physics*. His consisted in calculating the different ratios and proportions of the known and visible effects of unknown and invisible causes, not in assigning those causes to the effects. It was *mathematical philosophy*, but had nothing to do with *physics*. He illustrated and explained, e. g. what he called the *phænomena of gravity*, i. e. he found by diligent observation and comparison, that there was such an effect as this constantly produced in nature according to certain laws, rules, and proportions; but what produced it, or what the manner of the *agency* was, he never pretended to show. The truth of this will be

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demonstrated from his own words in its proper place. I bring it here only as an exemplification of what I take to be contained and implied in his title. If I am wrong in this, I shall, with a great deal of pleasure, make my acknowledgements to any one who shall trouble himself so far as to set me right.

Next to the title, let us look a little into the preface, which lets us farther into his design, and will, I think, be found much to our present purpose. This is taken up chiefly in showing the manner in which geometry relates to mechanics and to philosophy. At the conclusion of that part of it, Sir Isaac, speaking of his work, says,—* "Nos autem non artibus "sed philosophiæ consulentes, deque potentiis non "manualibus sed naturalibus scribentes, ea maximè "tractamus, quæ ad gravitatem, levitatem, vim "elasticam, resistentiam fluidorum, et ejusmodi vires "*seu attractivas seu impulsivas* spectant: et *ea* "*propter*, hæc nostra tanquam *philosophiæ principia* "*mathematica* proponimus." "Our design not "respecting arts but philosophy, and our subject, "not manual but natural powers, we consider chiefly "those things which relate to gravity, levity, elastic "force, the resistance of fluids, and the like forces, "*whether attractive or impulsive.* And *therefore* "we offer this work as *mathematical principles of* "*philosophy*." This, I apprehend, greatly confirms the account I have above given, as it plainly declares, that the reason of their being styled *mathematical principles of philosophy*, was, because in them were

* The author's Preface, p. 2d.

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considered, in a geometrical way, the *effects* called *gravity*, *levity*, *elasticity*, *&c.* whether they were *caused* by *attraction* or *impulse—seu attractivas seu impulsivas.* This therefore was not designed to be determined in this work, but the phænomena only and proportions laid down. And this philosophy differed from mechanics, in that they treated only of *manual*, this of *natural* powers. Another sentence in the same page deserves particular regard —"Utinam cætera naturæ phænomena ex principiis "mechanicis eodem argumentandi genere derivare "liceret. Nam *multa me movent* ut nonnihil suspi-"cer ea omnia ex *viribus quibusdam* pendere posse, "quibus corporum particulæ *per causas nondum* "*cognitas* vel in se mutuò impelluntur et secundum "figuras regulares cohærent, vel ab invicem fugantur "et recedunt: *quibus viribus ignotis, philosophi* "*hactenus naturam frustra tentarunt.* Spero autem "quod *vel huic* philosophandi modo, *vel veriori ali-*"*cui*, principia hic posita lucem aliquam præbe-"bunt." "I wish we could derive the rest of the "phænomena of nature by the same kind of reasoning "from mechanical principles. For *I am induced by* "*many reasons* to suspect that they may all depend "upon *certain forces* by which the particles of bodies, "*by some causes hitherto unknown*, are either mu-"tually impelled towards each other, and cohere in "regular figures, or are repelled and recede from "each other; *which forces being unknown, philoso-*"*phers have hitherto attempted the search of nature* "*in vain.* But I hope the principles here laid down "will afford some light either to *that*, or *some truer*

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"method of philosophy."—Can any thing be more just, or modestly spoken? [f] There are secondary causes or agents, he is very sensible, that do perform and carry on the operations of nature, though they have hitherto remained unknown; and their having done so has been the reason that our schemes of philosophy have all fallen short:—which is the very misfortune I have above proved that must always attend such schemes. But he hopes, that whenever they come to be discovered by *this*, or any *better* method of philosophizing, what he has laid down may be of service. And of very great service undoubtedly it may, though it be not in itself sufficient for finding the agents, in illustrating and adjusting them to particular effects, when found.

Matters appearing thus plainly from the design, as laid down in the title and preface, let us take a short view of the execution, in the work itself.—In the first definition, speaking of the quantity of matter as

[f] To the same purpose in his Optics, p. 369, speaking of the phænomenon of a drop of oil between two glasses, he says,—"There are therefore AGENTS *in nature* able to make the particles of bodies stick together by very strong attractions. And it is *the business of experimental philosophy to find them out.*" So again p. 365—"Now if compound bodies are so very hard as we find some of them to be, and yet are very porous, and consist of parts that are only laid together, the simple particles which are void of pores, and were never yet divided, must be much harder—And how such very hard particles which are only laid together, and touch only in a few points, can stick together, and that so firmly as they do, *without the assistance of* SOMETHING *which causes them to be attracted or* PRESSED *towards one another, is very difficult to conceive.*

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arising from the density and magnitude together, he says, "Et par est ratio corporum omnium, quæ *per* "*causas quascunque* diversimode condensantur." "The same thing is to be understood of all bodies, "that are by *any causes whatever* differently con- "densed." Is not this plain, that he considers the ratios, proportions, &c. only in a geometrical way, let the causes be what they will? "Medii interea, "si quod fuerit, interstitia partium libere pervaden- "tis, *hic nullam rationem habeo*." "*I have no* "*regard in this place to a medium*, if any such there "is, that freely pervades the interstices between the "parts of bodies." This is a still farther proof. For had he been settling causes, the existence and agency of such a medium would doubtless have been the first thing to be inquired after. For if there be a fluid diffused through nature, penetrating and permeating the pores of all bodies; no man in his senses can deny that it must have a very great and principal share in carrying on its operations. And that the —*si quod fuerit*—did not imply a disbelief of any such in Sir ISAAC—at least, that he changed his mind marvellously if it did—will be fully made to appear below.

The 5th definition is as follows:—"Vis centripeta "est, quâ corpora versus punctum aliquod tanquam "ad centrum undique *trahuntur*, *impelluntur*, *vel* "*utcunque tendunt*. Hujus generis est *gravitas*, quâ "corpora tendunt ad centrum terræ; *vis magnetica*, "quâ ferrum petit magnetem; et *vis illa, quæcun-* "*que sit*, quâ planetæ perpetuò retrahuntur a moti- "bus rectilineis, et in lineis curvis revolvi coguntur."

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"A centripetal force is that by which bodies are "*drawn*, or *impelled*, or *any way tend* towards a "point, as to a centre. Of this sort is *gravity*, by "which bodies tend to the centre of the earth; *mag-* "*netism* by which iron tends to loadstone; and "*that force, whatever it is*, by which the planets "are perpetually drawn aside from the rectilinear "motions which otherwise they would pursue, and "made to revolve in curvilinear orbits." This likewise is abundantly plain. And that he thought the —*Vis illa, quæcunque sit*—that moved the planets, was contiguous and continuous from them to the sun, I think is evident from his bringing (as he does in the next sentence) the instance of a stone whirling round in a sling to illustrate it; as a body revolving in the air by a power connected with and joined to it can never, one would think, be an exemplification of one revolving by itself in empty space without any such power.—I only propose it as a probable conjecture.—Let the learned consider and determine. Towards the end of this definition, speaking of the proportion of force necessary to retain the moon in her orbit, he said—Mathematicorum est invenire "vim, quâ corpus in dato quovis orbe datâ cum "velocitate accuratè retineri possit; et vicissim in- "venire viam curvilineam, in quam corpus e dato "quovis loco datâ cum velocitate egressum a datâ "vi flectatur." Which is the true account of the use of mathematics, and agrees exactly with what I have above laid down concerning them; so that I have here the pleasure and satisfaction to find, that I fight this battle with Sir Isaac on my side; the sense of

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the passage being plainly and evidently this—"That "the business of mathematicians is to find out what "quantity or proportion of force or power is neces-"sary to keep a body in any given orbit with a given "velocity; and, on the other hand, to settle the orbit "that a body, setting out from a given place with a "given velocity, will by such force be bent into." But as to the cause of that force, whether it be within or without the body, whether lodged in fluids or solids, mathematics by no means settle, or have any thing to do with it.

In definition eighth he explains the meaning of the terms—*Vis centripeta, motrix, acceleratrix, attractio*, &c. at large, and specifies particularly what sense it is he uses them in. I shall set the passage down at length, as it may be sufficient to end all disputes upon this point. "Hasce virium *quantitates* "*brevitatis gratiâ* nominare licet vires motrices, ac-"celeratrices, et absolutas; et *distinctionis gratiâ* "referre ad corpora, centrum petentia, ad corporum "loca, et ad centrum virium: nimirum vim motricem "ad corpus, *tanquam* conatum et propensionem to-"tius in centrum, ex propensionibus omnium partium "compositam; et vim acceleratricem ad locum cor-"poris, *tanquam* efficaciam quandam de centro per "loca singula in circuitu diffusam, ad movenda cor-"pora quæ in ipsis sunt; vim autem absolutam ad "centrum, *tanquam* causâ aliquâ præditum, sine quâ "vires motrices non propagantur per regiones in cir-"cuitu; *sive causa illa sit corpus aliquod centrale* "(quale est magnes in centro vis magneticæ, vel "terra in centro vis gravitantis) sive ALIA ALIQUA

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" QUÆ NON APPARET. MATHEMATICUS duntaxat
" est hic conceptus. Nam virium CAUSAS et sedes
" PHYSICAS jam non expendo." "These quantities
" of forces we may, *for brevity's sake*, call by the
" names of motive, accelerative, and absolute forces;
" and, *for distinction's sake*, consider them with
" respect to the bodies that tend to the centre; to
" the places of those bodies; and to the centre of
" force towards which they tend: that is to say, I
" refer the motive force to the body, *as* an endeavour
" and propensity of the whole towards a centre,
" arising from the propensities of the several parts
" taken together; the accelerative force to the place
" of the body, *as* a certain power, or energy, diffused
" from the centre to all places around to move the
" bodies that are in them; and the absolute force to
" the centre, *as* endued with some cause, without
" which those motive forces would not be propagated
" through the spaces round about; *whether that*
" *cause is some central body* (such as is the load-
" stone in the centre of the force of magnetism, or the
" earth in the centre of the gravitating force) OR ANY
" THING ELSE THAT DOES NOT YET APPEAR. For I
" here design only to give a MATHEMATICAL notion
" of those *forces*, without considering their PHYSI-
" CAL *causes* and *seats*." So again a little below—
" Porro attractiones et impulsus eodem sensu *accele-*
" *ratrices et motrices* nomino. Voces autem *attrac-*
" *tionis, impulsûs, vel propensionis cujuscunque in*
" *centrum, indifferenter et pro se mutuò promiscuè*
" *usurpo;* has vires non PHYSICE, sed MATHEMA-
" TICE *tantum considerando*. Unde CAVEAT LEC-

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" TOR, ne per hujusmodi voces cogitet me *speciem* " vel *modum actionis* CAUSAMVE *aut rationem* PHY- " SICAM *alicubi definire*, vel centris (quæ sunt puncta " mathematica) vires VERE ET PHYSICE *tribuere*, si " FORTE aut *centra trahere*, aut *vires centrorum* esse " dixero." " I likewise call attractions and impulses " in the *same sense* accelerative and motive; and " use the words attraction, impulse, or propensity " of any sort towards a centre, *promiscuously*, and " *indifferently one for another*; considering those " forces not PHYSICALLY but MATHEMATICALLY: " wherefore *the reader is not to* IMAGINE, that by " those words I *any where* take upon me to define " the *kind* or the *manner* of any action, the CAUSES " or the PHYSICAL *reason* thereof, or that I attri- " bute FORCES in a TRUE and PHYSICAL sense to " certain centres (which are only mathematical " points) when at any time I HAPPEN to speak of " centres as *attracting*, or *endued with attracting* " *powers*."

To this definition give me leave to add another passage or two to the same effect. Lib. I. sect. ii. ad init. p. 147. "Jam pergo motum exponere cor- " porum se mutuò trahentium, considerando vires " centripetas tanquam attractiones, quamvis for- " tasse, si PHYSICE *loquamur*, verius dicantur *im-* " *pulsus*. In MATHEMATICIS enim jam versamur, " et propterea, *missis disputationibus* PHYSICIS, " familiari utimur sermone, quò possimus a lec- " toribus mathematicis faciliùs intelligi." " I " shall at present go on to treat of the motion " of bodies mutually attracting each other; con- " sidering the centripetal forces *as attractions;*

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" though perhaps *in a* PHYSICAL *strictness* they may " more truly be called *impulses*. But these propo- " sitions are to be considered as *purely* MATHEMA- " TICAL; and therefore, *laying aside all* PHYSICAL " *considerations*, I make use of a *familiar way of* " *speaking*, to make myself *the more easily under-* " *stood by a mathematical reader*." So again—ibid. schol. ad fin.—p. 172. "Vocem *attractionis* hîc " generaliter usurpo pro corporum conatu *quocunque* " accedendi ad invicem, *sive* conatus iste fiat ab " *actione corporum*, vel se mutuò petentium, vel per " spiritus immissos se invicem agitantium, sive is " ab *actione ætheris, aut aëris, mediive cujuscunque* " *seu corporei seu incorporei* oriatur, corpora *inna-* " *tantia* in se invicem *utcunque impellentis*. Eodem " sensu generali usurpo vocem *impulsûs*, non *species* " *virium* et *qualitates* PHYSICAS sed *quantitates et* " *proportiones* MATHEMATICAS in hoc tractatu ex- " pendens, *ut in definitionibus explicui*." " I here " use the word *attraction* in general for *any endea-* " *vour* of *what kind soever* made by bodies to ap- " proach each other, whether that endeavour arise " from the action of the *bodies themselves* as tending " mutually to, or agitating each other by spirits " emitted; or whether it arise from the action of " the *æther*, or of the *air*, or of *any medium what-* " *soever, whether corporeal or incorporeal, any how* " *impelling bodies placed therein towards each other*. " In the same general sense I use the word *impulse*, " not defining in this treatise the *species*, or PHY- " SICAL *qualities of forces*, but investigating the " *quantities and* MATHEMATICAL *proportions of* " *them*; as I observed before in the definitions."

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In the proœmium to the third book, p. 356, he says—"In libris præcedentibus principia philosophiæ "tradidi, non tamen PHILOSOPHICA sed MATHE-"MATICA TANTUM; ex quibus videlicet in rebus "philosophicis disputari possit. Hæc sunt motuum "et virium *leges et conditiones*, quæ ad philoso-"phiam maximè spectant. Eadem tamen, ne ste-"rilia videantur, illustravi scholiis quibusdam phi-"losophicis, ea tractans quæ generalia sunt, et in "quibus philosophia maximè fundari videtur, uti "*corporum densitatem et resistentiam, spatia cor-"poribus vacua, motumque lucis et sonorum.* Su-"perest ut ex *iisdem principiis* doceamus *constitu-"tionem systematis mundani.*" "In the preceding "books I have laid down the principles of philo-"sophy; principles not PHILOSOPHICAL but MA-"THEMATICAL; such, to wit, as we may build our "reasonings upon in philosophical inquiries. These "principles are the *laws and conditions* of certain "motions, and powers, or forces, which chiefly "have respect to philosophy. But lest they should "have appeared of themselves dry and barren, I "have illustrated them here and there with some "philosophical scholia, giving an account of such "things as are of more general nature, and which "philosophy seems chiefly to be founded on; such "as *the density and the resistance of bodies, spaces "void of all bodies, and the motion of light and "sounds.* It remains, that from *the same princi-"ples* I now demonstrate *the frame of the system "of the world.*" This exhibits at one view the scheme and nature of this celebrated work. The

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first two books are taken up in settling the laws, rules, and proportions of motion and moving bodies, with some general philosophical scholia touching the density and resistance of bodies, space void of bodies (gross ones only I presume), and the motion of light and sounds; after which, in the third book, these laws, rules, and proportions are applied to the phænomena of the system of the universe. But that there is not the least hint in that, or the former, concerning the *physical causes* of all or any of these motions, we have the author's own word for it, which (if we will believe him, and think he understood his own writings) ought for ever to determine the matter. P. 483. "Hactenus phænomena cœlorum et maris nostri per vim gravitatis exposui, sed CAUSAM gravitatis NONDUM ASSIGNAVI.—In hac philosophiâ propositiones deducuntur ex phænomenis, et redduntur generales per inductionem. *Sic impenetrabilitas, mobilitas, et impetus corporum et* LEGES *motuum et gravitatis* INNOTUERUNT." "Hitherto we have explained the phænomena of the heavens and of our sea by the power of gravity, but HAVE NOT YET ASSIGNED THE CAUSE of this power.—In this philosophy particular propositions are inferred from the phænomena, and afterwards rendered general by induction. *Thus it was that the impenetrability, the mobility, and the impulsive force of bodies, and the* LAWS *of motion and of gravitation were* DISCOVERED." Here Sir ISAAC has enabled me to sum up the whole of the question I am upon in a word. The LAWS, then, not the

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CAUSES of motion and gravity, are what he has discovered.

Thus I have faithfully laid before the reader such a state of philosophy as I have found in Sir ISAAC. I have no authority to add any thing to him, or make him say what he does not. Physics are utterly disclaimed all through his Principia, of which, from the title to the conclusion, mathematics only are affirmed to be the subject; all causes are absolutely and entirely set out of the question, the terms explained to stand only for effects, and the reader expressly cautioned to take them in no other sense, by that ever-to-be remembered CAVEAT LECTOR in the eighth definition. Words cannot possibly make any point clearer and plainer than this is made by Sir ISAAC.—But is it so, it may be asked, with his followers? What shall we do with them? To which I answer, that I humbly think, there are enough of them to do for themselves. And if they have done any thing they should not have done, they will be ready, I dare say, when properly informed of it, to undo it again. I am not stating the case between NEWTONIANS and HUTCHINSONIANS, but NEWTON and HUTCHINSON; and if their respective admirers have celebrated either of them for excellencies which they never pretended to, and fastened doctrines and positions upon them which they never dreamt of holding, nay, which they have denied and disclaimed—that is no fault of mine. I am heartily sorry for it, and must beg the favour of every man who has been guilty of it, to be as quick as he can in taking to himself his share of the bur-

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den under which he has made his author in an awkward manner to sidle and waddle, that the world may see him walk straight and upright in his easy and natural gait, without which they can never be able to form a proper judgement of his shape. That the admirers of Sir ISAAC have done this, I take not upon me to affirm. But thus far, I hope, may be said, without offence, that it must surely have been a little inadvertency (to speak in the gentlest manner we can of it), in some of them, occasioned, I doubt not, by their superlative honour and veneration for his name, to bestow such extravagant encomiums upon him as they have done, and that so contrary to his own declarations, as a writer who had made such amazing and stupendous physical discoveries into the agency of nature. And they should have reflected, that praising him for what he had not done was the keenest piece of satire they could have thrown out against him, as it was slyly and covertly objecting to him, what he ought to have done to have deserved those praises, and to have really been, what they say he is,—A PHILOSOPHER. This may perhaps be thought too forward and presuming in me to say. And indeed, were it any thing new, or an observation purely of my own, I had not ventured upon it. But it is not. Sir ISAAC himself, in his life-time, complained of being killed with the kindness of his friends, as it is left upon record by the learned and ingenious Dr. PEMBERTON, who, in the last page of his View, speaking of attraction, tells us—"He," Sir ISAAC, "has often "complained to me of having been misunderstood

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"in this matter. What he says upon this head was "not intended by him as a *philosophical explanation* "of any appearances, but only to point out a power "in nature not hitherto distinctly observed, the "cause of which, and the manner of its acting, he "thought was *worthy of a diligent inquiry*." If I might be allowed to offer a conjecture upon this occasion, what it is that has been the cause of all the mistakes that have arisen concerning the NEWTONIAN system, though Sir ISAAC had so well guarded against them, and of our foundering at the threshold of his meaning, instead of proceeding, as we should have done, and he desired us to do, in our physical inquiries; I humbly think it has been owing to Sir ISAAC's using his terms in a different acceptation from what the words generally are taken in. For, as Dr. PEMBERTON very justly observes —"the common inaccurate sense of words, not-"withstanding the limitations given them by defini-"tions, will offer itself so constantly to the mind, "as to require great caution and circumspection for "us not to be deceived thereby[s]." E. g. The word *attraction*. When an author says, one body *attracts* another, it is natural enough, at first sight, to understand him, as if he had said, that one body *pulls another to it*, because that is the primary sense of the word *at-* or *ad-traho*. So in *repulsion*, or one body *driving another back from it*. All which looks like lodging the power in solids, and excluding the agency of a fluid medium. Whereas Sir ISAAC

[s] View—p. 9, at the bottom.

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means them only as names for the phænomena of two bodies going together or retiring from each other, whatever be the cause of it[h]. Thus again in the use of *attraction* and *impulse* as synonymous terms, without some attention it is very difficult to come at all at his meaning, those two words, in the common acceptation of them, being as contrary as light and darkness; the one being, when two bodies draw or pull one another together by some internal virtue; the other, when they are driven together by some external force. But Sir ISAAC uses them as marks or signs only to express an effect, without defining or settling by either of them what it is that produces it. So that in this case[i] the common sense and

[h] Dr. Clarke is very angry with Mr. Leibnitz for supposing any other—"It is very unreasonable," says he, "to call *attraction* a *miracle*, and an *unphilosophical term*; after it has "been so often distinctly declared, that by that term we do not "mean to express the CAUSE *of bodies tending towards each* "*other*, but *barely the* EFFECT, or the PHÆNOMENON ITSELF, "and the LAWS OR PROPORTIONS of that tendency; WHATEVER BE OR BE NOT THE CAUSE OF IT." *Collection of Papers between* Clarke *and* Leibnitz, p. 355.

[i] However singular this method of using words abstracted from their ideas may seem to those who are unacquainted with the writings of philosophers, we have the authority of Dr. WATTS for saying this is the case—"The moderns, when they use the words "*gravitation, attraction*, &c. use them only to signify, that there "are such effects and such causes, with a frequent confession of "their ignorance of the true springs of them: they do not pretend to make *these words* stand for the *real causes* of things, as "though they thereby assigned the true philosophical solution of "these difficulties; for in this sense they will still be *words with-*

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meaning of the words are not to be regarded, or taken into the question. The same may be said of the word *vacuum*, which as it signifies *void*, or *empty*, has made many people imagine that by it Sir ISAAC meant to express space *void*, or *empty of all matter*, and assert that he held that absurdest of all doctrines, an absolute vacuum in nature. Whereas by a *vacuum* he meant only space filled with a more fine and subtile matter, which, as it gave no sensible resistance to bodies moving in it, was the same to appearance as if there really had been nothing. And in his Optics he has demonstrated by experiment, that there is a subtile medium left in the small vacuum of an exhausted receiver; and hinted it as his opinion, that there is a fluid expanded through the larger one of the heavens[k].

" *out ideas*, whether in the mouth of an OLD philosopher or a " a NEW one." *Use of Reason*, p. 87. edit. 8th.

[k] " Is not this exterior heat conveyed *through the Vacuum* by " the vibrations of *a certain medium far more subtile than air*, " which medium, after the air was drawn out, *remained yet in* " *the vacuum?*" Opt. p. 323. Does not this "medium readily " pervade *all* bodies, and is it not by its elastic force expanded " through *the whole heavens?*" Ibid. p. 324.—That Sir ISAAC may not for the future be misrepresented, by those who are determined at any rate to have an *absolute vacuum* for their imagination to divert itself in, as if he thought the fluid so rare, as that there might still be a very good vacuum left in the interstices of the parts of it, it may not be amiss to set down in this place his own account of its density.—Opt. p. 325. "If this " medium be rarer within the body of the Sun than at its surface, " and rarer at the surface than at the 100th part of an inch " from the body of the sun, and rarer there than at the 50th part " of an inch from its body, and rarer at this last place than at

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Lastly, to mention no more, thus it has fared with the word *infinite*, which Sir ISAAC used, doubtless, as synonymous with *indefinite*, to signify something that could not be limited or bounded by us, not that was absolutely without limits or bounds in itself. But some, fond of giving a loose to a strong and lively imagination, taking it in its strict and proper sense, and scorning to think of any thing less than infinite suns and worlds, have magnified the glory of God by contradicting his word, and proved themselves good Christians by turning atheists. For if the universe be infinite, it is most certainly uncreated; and if it be uncreated, it is as certainly God;

" the orb of Saturn, I see no reason why the increase of its den-
" sity should stop *any where*, and not rather be continued through
" *all the distances from the Sun to Saturn and beyond.*" Now, though we suppose the fluid to be ever so rare at the Sun's orb, yet when it has received its degrees of density, increasing in the manner here mentioned, through every inch from the Sun to Saturn, and from thence to the fixed stars, it cannot, I think, well be supposed capable of constituting any thing of a tolerable vacuum. Rather, it will be many times more dense, than that dense æther that was felt in Egypt. So that if, after all, we must have a vacuum, it must, I believe, be that described with so much liveliness and strength of imagination by the great Dr. YOUNG, in his *Night Thoughts;* where he supposes a person from a terrace, at the outbounds of the universe, looking over the wall of creation, and taking a survey of Nothing's house and gardens in the valley of Non-entity—

——————Say, LORENZO! Where,
Where ends this mighty building? Where begin
The *suburbs of creation?* Where the wall
Whose battlements look o'er into the vale
Of NON-EXISTENCE? NOTHING'S *strange abode?*

Night IX. p. 367.

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unless there be either two uncreated infinites, or one infinite can create another. This unhappy misunderstanding of Sir ISAAC's terms seems, indeed, to have been the seed-plot of all our misfortunes. And, I must confess, I could wish he had changed them for others, which might have expressed his meaning more clearly, and been less liable to mistake. It had saved us many a bad and tiresome journey through the immaterial virtues and occult qualities of the schools, many a dark and uncouth voyage into the regions of infinite space.

"But what?"—some one will say—"and must "we then give up a vacuum, that basis of all phi-"losophy, and barrier against atheism[1]?" To this I answer, I take not upon myself, neither indeed would it become me, to impose articles of faith in philosophy, any more than theology, upon people, or tell them what they should do. I only lay things before them as I find them, in the simplest and plainest manner I am able, and set not up for a dictator. But I should imagine, that if we cannot keep the doctrine of a vacuum, the best way will be to part with it; as I know of no medium there is between keeping it and not keeping it. If any such can be found out, I shall be glad to have it publicly proposed, that it may be taken into the question, and have its due weight allowed it, which I sincerely promise it shall. "But is it possible, then, that Sir "ISAAC, after all, should not hold this doctrine?" Let those who understand his philosophy better than

[1] An ingenious divine calls a vacuum, the SPONGE *of all atheistical systems.*

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I do, determine. I have proved, and shall prove more fully below, that he held the opposite to it; and it can never certainly be the interest of his admirers, nor will he, I think, be much obliged to any one who shall undertake to prove that he did hold it; because that would be proving that he held both sides of the question, which would be proving that he held neither; and that again would be proving that he held nothing at all. But as to all this, it is no concern of mine how the matter is determined. Let justice be done to all parties, and I desire no more. My business is only to propose and adjust things in such a manner, that they may be determined fairly and clearly. In order to do this in the present case between Sir ISAAC and his *improvers*, I shall lay down a very short and easy alternative, which will take in and bring the whole to a decision at once.

Either, then, Sir ISAAC uses the terms *vacuum* and *infinite* in their absolute and proper senses, and assigns *gravitation*, *attraction*, &c. as *causes*, to the exclusion of a material fluid, or secondary agent under God—or, he does not.

This alternative is easy, and it is no less fair. Now, therefore, let them take which side of it they will. If they take the first, a few unserviceable consequences may perhaps be drawn by his adversaries. Some of these I shall here set down, not as what I myself draw, or think any objections, but as what, I say, may possibly be, (indeed, as I am credibly informed, actually are,) drawn, and looked upon by some to be so. I set them down, therefore,

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purely for the sake of the friends of Sir ISAAC; that, if they, upon mature consideration, resolve upon holding the side of the question I mention, they may provide themselves in time with proper answers. And I think I could undertake to promise the public, from their candour and ingenuousness, that they will not resolve to hold it, till they have provided themselves with such.

And first, it may be said, perhaps, by his opponents, that he acts contrary to his own express declaration and most solemn promise to the reader, that he would not consider them as causes; which method of proceeding may not be thought so consistent with the rules of what is called moral honesty. His design, likewise, and the end he might have to serve by such a two-faced behaviour, must, in this case, be a little looked into.

Secondly, that his book is one continued quibble upon those terms, which are all double-entendres; so that as fast as he is beat out of one, he flies to the other, and when dislodged from that, comes back to the first again. Mankind are led a perpetual dance from attraction to impulse, and from impulse to attraction; from a vacuum to a plenum, and from a plenum to a vacuum; from infinite to indefinite, and from indefinite to infinite; and his Principia are physics, or no physics, just as occasion serves. A conduct, in so great a man, they may think harder to account for than any phænomenon in nature.

Thirdly, as his physics (if his admirers will still insist upon their being such) are formed solely from the appearance of things, without any consideration

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had of an invisible yet material agent, they may be apt to insinuate a closer connexion between him and the clock-geometrician than might be agreeable.

Fourthly, they may think that Sir ISAAC's scheme, taken in this light, contradicts—Revelation; which assures us, that the celestial bodies are placed in and so moved by the "heavens," which are compact and strong as "a molten speculum[m]"—Reason; which informs us, that matter cannot act where it is not present, or any body move without a mover—Experiments of all sorts; which show us, that the power which moves bodies is not within, but without them—Common sense; which intimates to us, that, if one body emits virtues or effluvia against another, they may drive it farther off, but can never pull it nearer in to it—And himself; who says, there may be a plenum of æther, and gravity and all other motion caused by impulse of that æther[n].

These are some of the objections which I am told Sir ISAAC's opponents have to make, if the first part of the alternative be taken. If they are ground-

[m] Gen. i. 17. Job, xxxvii. 18.

[n] The doctrines of a *vacuum* and *attraction* are finely confuted and ridiculed by Cardinal POLIGNAC in his ANTI-LUCRETIUS above cited, lib. ii. 865, et seq. et lib. iv. 993, et seq. that great man having, I know not how, imbibed an unhappy prejudice that they were maintained by Sir ISAAC; nay, he seems to have looked upon them as the fundamentals of his philosophy, and the essential points in which he differed from Mr. DESCARTES.—Much is it to be lamented, that a writer who could so effectually overthrow an erroneous plan, had not a true one to propose in the room of it!

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ed upon mistake, and shall, upon examination, be found wanting by the gentlemen who take this side of the question, I must confess I shall long impatiently to see an answer to them, which I know they will, without any hesitation, immediately favour us with. If the objections are just and true, the high opinion I entertain of them will not suffer me to imagine it possible for them to take this part. It can never be. Sir ISAAC has too much sense to hold such absurd, such monstrous positions—too much honour to impose upon the world in so low and shuffling a manner: and they, I am sure, have a higher regard for his name and character, than to charge him with doing so, if he has not done it. I will, therefore, in this case suppose, and I dare say the reader will very gladly suppose with me, that the second part of the alternative is what these learned gentlemen will choose, viz.—that Sir ISAAC has always kept up to his promises and declarations—that he never designed, the words *vacuum* and *infinite* should be taken in their strict and proper sense—never meant by *attraction*, *gravitation*, &c. to assign the *causes* in nature, or to exclude by them the agency of a fluid medium, which the Scriptures and all antiquity have ever asserted and maintained, nay, which once "Asia and all the world worship-"ped."

And if this last be taken and allowed, and Sir ISAAC really never pretended or thought of any thing farther than illustrating actions and effects, leaving the agents to be discovered by succeeding philosophers—how a conclusion should be drawn

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from hence, that therefore the agents are not to be discovered, and an attempt to discover them is to be rejected with scorn and indignation, unheard and unexamined, is, I must confess, and ever will be to me, amongst the inscrutables; when Sir ISAAC, in the last sentence of his préface, so strongly inculcates and earnestly petitions for a quite contrary method of proceeding in his readers and followers—"Ut omnia candide legantur, et defectus in materiâ tam difficili non tam reprehendantur, quam "*novis lectorum conatibus investigentur, et benigne* "*suppleantur*, ENIXE rogo"—"That every thing "I have said may be read with candour, and my "deficiences in the execution of so difficult a task, "instead of being found fault with, *supplied by the* "*further searches of my readers, is my* EARNEST "*request*."—When the learned Dr. PEMBERTON finishes his *View* with this just and very remarkable observation,—"To acquiesce in the explanation of "an appearance, by asserting it to be a *general* "*power of attraction*, is not to *improve our know-* "*ledge in philosophy*, but rather to *put a stop to* "*our further search*."—And lastly, when the great Dr. CLARKE, in his controversial papers with Mr. LEIBNITZ, says—"If Mr. LEIBNITZ, or any other "philosopher, can explain these phænomena by the "laws of mechanism, far from meeting with any "opposition, he will receive the thanks of all the "learned world*." Now, what if Mr. HUTCHINSON should prove to be that other philosopher, and

* Collection of Papers between Clarke and Leibnitz, p. 369.

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to have explained all the phænomena of the universe *by the laws of mechanism*, and that in such a manner as that they will stand the test of every experiment and observation that has been made? I say not that he has done this. All I would be thought to mean is, that the field is certainly open for a disquisition of the nature and kind that his pretends to be; and so far is it from contradicting, opposing, or rendering Sir ISAAC's labours useless, that it is confirming and making the true use of them; it is doing what Dr. CLARKE and he wished so much to see done—what he *earnestly* requested his followers to do—not to stop at effects only, but to go on and investigate the causes of them. Surely, therefore, to hinder and prevent the examination of such an attempt, and to discourage and forbid the making of any such, must be contrary to the very intention and design of Sir ISAAC, and destroy all the benefits and advantages that might have accrued to the world from his observations and experiments upon the phænomena or effects of nature, which he made (if we will believe him) with no other view, than that, when the agents which performed them came to be discovered, they might be applied to them, and mutually strengthen and confirm each other. And, indeed, I have often thought, (though with a less sanction than that of Sir ISAAC NEWTON I should not in this age have dared to have said it,) that the making experiments and calculating proportions, where no farther end is proposed by it, and it produces nothing but a stupid admiration, is a very low and servile employment for a man of genius. It is

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degrading the philosopher into the mechanic, and that the most useless and unprofitable of all mechanics. The wheelwright who can make a plough, and the husbandman who knows how to use it, deserve infinitely more of mankind, than he who spends his time in measuring the tail of a comet, only to surprise and terrify mankind with a formidable range of ciphers. I beg I may not be misunderstood in this, or thought to hint any thing to the discredit or disadvantage of experimental philosophy. Experiments are undoubtedly the sure way of proving or disproving any hypothesis, and all hypotheses should be examined by them. But they should neither be stopped at without proceeding farther; for then they are little better than a raree-show, and we shall never come at any causes: nor should they be wholly relied upon without some better guide; for then we shall come at none but false ones; and that for this plain reason, because the true and real agent in nature is so extremely fine and subtile, as to elude both sense and experiment, so that they can never discover it to us, though, when we have been told of it, its operations may be demonstrated by them. The candid reader will give what is said here its due weight, and not hastily and inconsiderately (as those who are attached to any particular scheme are sometimes apt to do) accuse me of taking away the use of experiments, when I would only have their abuse rectified.

So just and equitable does it appear, then, from an examination of Sir Isaac Newton's Principia, that Mr. Hutchinson's claim should be admitted,

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and his cause heard. But this is not all. I shall now beg leave to proceed one step farther. For though Sir ISAAC, all through his Principia, treats of gravity, &c. as *effects* only; yet in the last sentence of that book, and in the queries subjoined to his Optics, "he has given some hints worthy of "himself at a cause for them[p]." And what is that cause? Why, the very same that Mr. HUTCHINSON has assigned; with this difference only, that what Sir ISAAC could do no more than conjecture to be the agent, its true nature and manner of agency being, as he confessed, wholly unknown to him[q], Mr. HUTCHINSON's design is to demonstrate to be so, and explain its nature and manner of agency from the Bible compared with nature. This, I doubt not, will appear to many to be a strange assertion, made at random, and without book. I shall offer my reasons why I think so; which when the reader has considered, he must be left to form his own judgement upon the matter.

[p] Pemberton's View, p. 22. The whole passage is worth notice—"Sir Isaac Newton has found reason to conclude, that "gravity is a property universally belonging to all the percep-"tible bodies in the universe, and to every particle of matter "whereof they are composed. But yet he no where asserts "this property to be essential to matter. And he was so far "from having any design of establishing it as such, that, on the "contrary, he has given some hints worthy of himself at a "cause for it; and expressly says, that he proposed those hints, "to show that he had no such intention. See at the end of his "Optics, in qu. 21. and the same treatise in advertisement 2."

[q] Opt. p. 326. "For I *do not know what this æther is.*"

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Sir ISAAC's opinion in general concerning the great agent in nature I shall give in the words of Dr. PEMBERTON. *View*, p. 376, speaking of the action of light, he says—" What the power in nature is, " whereby this action between light and bodies is " caused, our author *has not discovered*—He has in " general *hinted his opinion* concerning it; that pro- " bably it is owing to some very subtle and elastic " substance diffused through the universe—He is of " opinion, that such a substance may produce this, " and other effects also in nature, though it be so " rare as not to give any sensible resistance to bodies " in motion; and therefore not inconsistent with " what has been said above, that the planets move " in spaces free from resistance." A universal fluid then, we see, is the grand cause and agent, in Sir ISAAC's opinion, but such a one as might not obstruct the planets and other bodies moving in it; and all the *vacuum* he meant was *a subtle and elastic substance, readily pervading all bodies, and expanded through the whole heavens*, as himself expresses it—Opt. p. 324. This Mr. HUTCHINSON has undertaken to demonstrate the reality of—to show from Scripture and nature, that the earth and planets are placed in the heavens, which are such a fluid; and that so far is it from being any hinderance to their motion, that it is the cause and producer of it, the impulse behind being mechanically contrived to be always greater than the resistance before the moving body; which, if it can once be fairly made out and clearly explained, I humbly think, answers all the objections that can possibly be raised against

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motion in a plenum. For the great difficulty in this case (if I apprehend the matter right) has been, that though we suppose the fluid which constitutes this plenum to be in itself ever so rare, yet when a sufficient quantity of it is amassed together to constitute one, it must afford a very great and sensible resistance to solids swimming in it, according to the PSEUDO-NEWTONIAN plan, *by forces distinct from the impulse of the fluid itself;* which, it is presumed, would clog and impede, and finally put a stop to their motion. But if, according to Sir ISAAC's pure and unadulterated sentiments concerning causes, the impulse of the fluid be itself the cause of the body's motion (as will be shown below), the case is widely different. And then, if it can be proved, that the parts of this fluid plenum are by a constant circulation continually changing places with each other, and by that means those which lie on one side a body made rarer, or consisting of particles of a smaller size than those which lie on the other, nothing can be more easily conceived or accounted for, than the motion of a body in such circumstances towards that part where the fluid is rarer. The dense fluid behind pushing hard against it would impel it forwards, the rarer fluid before receding by the sides and through the pores of it. There would be no need of the least portion of vacuum, either for the solid or fluid to move into. The solid wants no more than its own space, which it always carries with it; and the parts of the fluid only shift their stations with respect to one another, which they do instantaneously within as well as without the body, one

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particle taking the place of another exactly as that other leaves it, without any time or space intervening. I hope I have expressed myself clearly upon this point, and must beg the reader's serious and attentive consideration of it, as it is a very important one; and a proper examination and discussion of it may clearly conduce to a final determination of that first and grand article in all philosophy, the physical cause and continuation of motion in this material system.

That the power of gravity itself should be owing to such a medium as this we have been speaking of, Sir ISAAC, Dr. PEMBERTON tells us in another place[r], thinks it not impossible. And in his Optics, p. 325, he has hinted at the manner in which it may be performed, viz. by the medium being "rarer at "the dense bodies of the sun, stars, planets, and "comets, than in the celestial spaces between them;" so that, "if the elastic force of this medium be ex-"ceeding great, it may suffice to impel bodies from "the denser parts of the medium towards the rarer, "with all that force, or impulse, which we call "gravity[s]." All this likewise Mr. HUTCHINSON has endeavoured fully to prove; to show that this medium is rarest at the sun, where, for that reason, there is a continual pressing in of the denser parts from the

[r] Page 406.

[s] "If Dr. PEMBERTON from this would strike *attraction, gra-"vity*, &c. out of Sir ISAAC NEWTON's books, and put in *im-"pulse by æther*, they would in many places be true." HUTCH. vol. v. p. 272.

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circumference of the heavens; that there is likewise a rarefaction constantly and successively caused by the heat of the sun at the surface of the earth and planets, which gives an opportunity for the dense parts pouring in thither as constantly and successively to impel and force them forwards in a circle round the sun, turning them at the same time on their own axes[t]. These, he says, are the true powers and agents in nature; all her operations depending upon this one plain and simple principle, that whenever any part of the medium is rarefied, or made finer than the rest[u], the adjacent dense and more gross ones rush in, to supply and fill it up, and

[t] The reader may, perhaps, obtain a more satisfactory idea of the manner of this operation than I can give him, from a well known electrical experiment, shown by the ingenious Mr. RACKSTROW, in Fleet-street—A large copper globe being placed in the centre, and a smaller one of glass in a circular groove at some distance from it, the electrical stream conveyed to the central globe irradiates from thence against that hemisphere of the small glass one turned towards it, as the light from the sun does against the earth and planets; and produces exactly the same effect, the glass globe being caused by it to revolve upon its own axis round the copper one—What it is that moves the planets, cannot after this, I think, be disputed by any reasonable person. And if the sun, by the stream of matter it sends forth, be the agent that gives the earth its motions (as the copper globe does the glass one) then did not JOSHUA speak in a manner strictly *philosophical*, when he bade the *one* cease its action, which of course stopped the *other?*

[u] This principle of the dense parts of the fluid pressing in to the rarer is explained and made great use of by the writers upon the cause and origin of winds—HALLEY, &c.

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reduce all to an equilibrium again, carrying with them any thing that happens to be in their way. And were I to offer a conjecture upon the origin of attraction among the ancients, it should be this—They attributed the motion of a body towards any rarefied part of the medium, e. g. the sun, to a power in that part, which seemed to suck and draw it to itself, as not seeing the impulsive power behind which drove it to that part only because there was least resistance there. Sir ISAAC, we see, has very happily discarded this erroneous notion, and restored the true power *impulse* again—"The fluid," says he, "*may suffice to* IMPEL *bodies with all that* "*force or* IMPULSE *which we call gravity*"—a circumstance well meriting the attention of all philosophers, upon more accounts than one; since, if the fluid acts by impulse from one end of the heavens to the other, from the sun to the orb of Saturn and the fixed stars, must not all the parts of it be in the closest contact? Otherwise could they impel each other? And then, if there was but a cubic foot of void space in the system, as there is such a stress and pressure upon all the parts of it, must not contact and impulse cease, and all fall into confusion, as an arch does when one of the stones that compose it is withdrawn? And if so, must we not, upon the *true* NEWTONIAN principles, bid that long mistaken and much-loved notion of a *vacuum*, interstitial as well as absolute, finally farewell, and find out some other SPONGE for *atheistical systems*?—The skilful in physics will give us their opinions.—I proceed.

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That the same fluid with which the heavens are filled, and the earth and planets moved, is the cause of all the other operations of nature, Sir ISAAC declares it as his opinion in the concluding sentence of his Principia. "Adjicere jam liceret nonnulla de *spi-* "*ritu quodam subtilissimo* corpora crassa *pervadente,* "*et in iisdem latente;* cujus vi et actionibus particulæ "corporum ad minimas distantias se mutuò *attrahunt* "et contiguæ factæ *cohærent;* et corpora *electrica* "agunt ad distantias majores, *tam repellendo quam* "*attrahendo* corpuscula vicina; *et lux emittitur, re-* "*flectitur, refringitur, et inflectitur,* et corpora "*calefacit; et sensatio omnis excitatur, et membra* "*animalium ad voluntatem moventur,* vibrationibus "scilicet *hujus spiritûs* per solida nervorum capilla- "menta ab externis sensuum organis ad cerebrum et "a cerebro in musculos propagatis. Sed hæc paucis "exponi non possunt; neque adest *sufficiens copia* "*experimentorum,* quibus leges actionum hujus "spiritûs *accuratè* determinari et monstrari debent." "And now we might add something concerning a "certain *most subtle spirit,* which *pervades* and *lies* "*hid* in all gross bodies; by the force and action of "which spirit, the particles of bodies mutually *at-* "*tract* one another at near distances, and *cohere* if "contiguous; and *electric* bodies operate to greater "distances, as well *repelling* as *attracting* the "neighbouring corpuscles; and *light* is *emitted, re-* "*flected, refracted, inflected,* and *heats* bodies; and "*all sensation* is excited, and *the members of animal* "*bodies move at the command of the will,* namely, "by the vibrations of *this spirit,* mutually propa-

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"gated along the solid filaments of the nerves, from "the outward organs of sense to the brain, and "from the brain into the muscles. But these are "things that cannot be explained in few words, nor "are we furnished with that *sufficiency of experi-* "*ments*, which is required to an *accurate* determina- "tion and demonstration of the laws by which this "electric and elastic spirit operates." Mr. HUTCHINSON has treated of this *most subtle spirit* at large; and by his observations, made with infinite care and diligence upon different parts of nature, has procured *a sufficient number of experiments* of all kinds, as he thinks, fully and accurately to ascertain the laws of its action, though Sir ISAAC at that time could not, for want of such. That it is, as Sir ISAAC says, a *most subtle spirit, pervading and lying hid in all gross bodies*—that it is the cause of *attraction* of all kinds, *electricity*, the *emission* and all the operations of *light*, and *heat* the effect of light, the reader may see perhaps put beyond all dispute in Mr. HUTCHINSON's second and eleventh volumes; as the design of the tenth is to demonstrate to any impartial person, that it is the grand agent in the *human frame*, producing the *circulation* of the blood, and all *sensation*, and *muscular motion*.

Hitherto, I think, there is little jarring or discord between our two philosophers. The only remaining point is the nature and substance of this agent, in whose existence and operations we are so well agreed. Here Mr. HUTCHINSON was very sensible, as indeed every body else is, that human science has always fallen short; all the schemes, framed to account

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for the cause and continuation of its motion and agency, have proved abortive: such knowledge is too excellent for man's wisdom; and a long, long experience has taught us, he cannot, by his own strength, attain unto it. Mr. HUTCHINSON, therefore, considering this, and at the same time reflecting upon the reason of it, that the principal part of this heavenly fluid lies far above out of our sight, and is not by any means to be come at by us, thought there was but one way in the world by which we could possibly arrive at the knowledge of it, viz. by examining, with humility and diligence, what account was given of it in the Bible, where its creation and formation were described at large by him who created and formed it. For it is very remarkable that, in the history, the heavens are put first; and for good reason, since, as it is said elsewhere, GOD has "set "their dominion in the earth[v]," and appointed them to rule over it and all its productions. They would have had but a sorry claim to this pre-eminence, had they been nothing but empty space, a thousand miles square of which is not equivalent to a cubic inch of matter, not to mention the strange idea the words—"In the beginning God created empty space"—convey to the mind, if indeed they convey any. From the account of this fluid in the first chapter of Genesis, compared with other places of Scripture, Mr. HUTCHINSON thought he had discovered, that it existed in three conditions, FIRE, LIGHT, and gross AIR, or SPIRIT—that the AIR continually pressing in from

[v] Job, xxxviii. 33.

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the circumference of the heavens, to supply and fill up the rarefaction made by the FIRE at the sun's orb, was there as continually itself rarefied, refined, and sent forth every way in form of LIGHT, till by degrees, as it got farther off, it was condensed and concreted into AIR, and returned again to nourish the FIRE, a constant stress and pressure being by this means laid on the parts of itself, and every thing in this material system included in it; and that the action in a culinary fire, supported in the same manner, exhibited a picture of it in miniature to us, so that, by experiments upon that, the other might be clearly explained and illustrated[w]. All this is looked upon as quite new, and peculiar to Mr.

[w] It falls not within the compass of my present design to give any farther account of the SS. philosophy, as explained by Mr. HUTCHINSON, than is necessary in stating the case between him and Sir ISAAC. A clear, regular, and well digested system of the whole, with the proofs and illustrations of each part (a thing much and long wanted) will, I hope, be laid before the public by some one equal to the task; for the reception of which, if this imperfect sketch of things may serve in any measure to prepare the way, by removing some groundless prejudices that have obtained with regard to Sir ISAAC NEWTON, the author will think himself amply rewarded for his pains, whatever sentence the world may otherwise please to pass upon him and it. He would not indeed disoblige the world, if it could be honestly avoided; but he will never oblige it at the expense of truth—a resolution, which in these times it may be thought not quite so *prudent* to make: but he has this encouragement to it, which he begs leave likewise to recommend to the consideration of others, that he who enters the list in the cause of TRUTH (not *truth in the abstract*, but the TRUTH of GOD in CHRIST, as revealed in the BIBLE) fights under him, who bears inscribed on his banner—I HAVE OVERCOME THE WORLD.

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HUTCHINSON; and great clamours are raised against it. But what says Sir ISAAC? Why, under his second rule, "that like effects are to be ascribed to "like causes," he tells us, as an instance of it, and a thing universally known and allowed, that "the "light of a culinary fire and of the sun have the "same manner of production[x]." If, therefore, the light of a culinary fire be produced by a rarefaction of the air, of which there is always a draught to it, this will at once prove Mr. HUTCHINSON's whole plan upon Sir ISAAC NEWTON's principles. And that the light and heat of a culinary fire are owing to the air, Sir ISAAC himself is express, when, speaking of the atmosphere of the sun, he says, Opt. p. 319. "The same great weight may condense those vapours "and exhalations as soon as they shall at any time "begin to ascend from the sun, and make them "presently fall back again into him, and by that "action increase his heat, much after the manner that "in our earth the air increases the heat of a culinary "fire." How can this be? How can cold air increase the heat of fire? But Sir ISAAC NEWTON says it does; most undoubtedly, then, it does it by changing its condition from cold to hot, i. e. by going in the form of air, which, as it is so dense as not to pervade the pores, causes the sensation of cold, and coming out in that of light[y], which, as it is finer,

[x] *Princip.* lib. III. reg. II. p. 357. Pemb. p. 24.

[y] That there may be no dispute raised about the word *light*, the reader will not think it impertinent in me to stop him, only while I inform him, that I here use that word for that subtle fluid which proceeds continually from the sun and our culinary and

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and can pervade them, causes that of heat. Whether Sir ISAAC, by the atmosphere pressing upon the sun, intended that immense fluid in Scripture called the heavens, part of which is continually going to, and part receding from the centre, I take not upon me to determine: thus much, however, may certainly be inferred from it, that he was very sensible there wanted a vast pressure upon every part of the sun's orb, to prevent the fire from dissipating and scattering the parts of it, as well as some kind or other of pabulum, to feed and nourish that fire, and supply the place of the light sent off from thence every moment in such quantities and diffused *quaquaversum* throughout the world[z].

other focuses upon earth, whether it be visible or not; since it is notorious by experiment, that this great and glorious agent in nature exerts itself with great force and vigour in its other manifold operations, when, for reasons obvious enough to the philosopher, it does not affect the eye in that particular manner which produces the sensation of vision.

[z] There is a passage in his Optics, in which he seems to have had a notion, that the heavens were filled with *two* agents, counteracting each other, as Mr. HUTCHINSON supposes the light and air to do, though he was greatly at a loss how to conceive the manner of their operation. P. 339. "It is as difficult to ex-" plain by these hypotheses, how rays can be alternately in fits " of easy reflection and easy transmission; unless perhaps one " might suppose that there are in *all space* TWO *ethereal vibrating* " *mediums*, and that the vibrations of one of them constitute light, " and the vibrations of the other are swifter, and as often as they " overtake the vibrations of the first, put them into those fits. " But how *two* æthers can be diffused through all space, one of " which *acts upon the other*, and by consequence is *re-acted upon*, " without retarding, shattering, dispersing, and confounding one

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I have now laid before the reader the proofs for the points I undertook to make out—that physics and mathematics were sciences essentially different, the end of the one being to investigate causes, the province of the other to ascertain effects—That Sir ISAAC NEWTON's Principia were entirely conversant upon the latter, and that what he offered occasionally concerning the former was proposed under the form of conjectures and queries only, given as hints for future philosophers to proceed upon, and inquire farther into—After which I have likewise endeavoured to show in brief, that Mr. HUTCHINSON has inquired farther into them, and (if his scheme holds) even demonstrated those conjectures to have been, as far as they went, true and right. In doing this I have made the extracts faithfully, and I hope reasoned fairly upon them when made. The reader will now indulge me in one reflection upon the whole.

How unreasonable a thing then is it, and how destructive has it always proved to the cause of truth, to take a prejudice either for or against a thing, with-

"another's motions, is inconceivable." Had this great man only considered his own instance of a culinary fire a little closer, and observed how the *action* and *re-action* of the air going in and the light coming out were so far from *retarding, shattering, dispersing, and confounding one another's motions*, that they were the very means of preserving them, and then applied this to the sun and the two æthers in the heavens, he had succeeded in causes as well as effects, and had been perhaps the greatest philosopher in the world. But since we cannot have this from a NEWTON, why should we disdain to take it from a HUTCHINSON?—Let the serious and unprejudiced lay this to heart.

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out having consulted and weighed the evidence by which it is supported! We have an instance of both these in the case before us. In the first place, the prejudice for Sir ISAAC has been so great that it has destroyed the intent of his undertaking, and his books have been made a means of hindering that knowledge which they were intended to promote. It is a notion every child imbibes almost with his mother's milk, that Sir ISAAC NEWTON has carried philosophy to the highest pitch it is capable of being carried, and established a system of physics upon the solid basis of mathematical demonstration. This is taken for granted, and grows up with us as a first principle; nor is there one in ten thousand that ever examines his writings to see whether it really is so or not. The natural consequence of this is, that if any author publishes farther discoveries which are supposed to differ from Sir ISAAC, be his pretences ever so plausible and specious, he is not allowed a hearing. But now when Sir ISAAC's writings come to be perused, we find all this to be a vulgar error. Nothing, as it should seem, was ever less in his thoughts, than demonstrating the physical causes of nature by the mathematics. He owns an entire ignorance of them, and for that reason throws all he has to offer concerning them into queries only, earnestly desiring those who come after to inquire farther, and make a proper use of his experiments upon phænomena, towards settling what it is that produces them. On the other hand, the tide of prejudice runs as high now against Mr. HUTCHINSON. He is represented as a violent enemy to mathematical

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demonstration, and a broacher of new and enthusiastic whims never heard of before, in opposition to Sir ISAAC NEWTON and the whole world. This passes as current and universal as the other, and with just the same reason; for it is amazing to think how few there are, amongst those who are the loudest against him, that have ever read his books, or know what he says upon any one subject. For did they but examine into the merits of the cause, they would see, that, instead of being an enemy to mathematical demonstration, few people had a greater regard for the mathematics, in their proper place, though he might blame others for putting them in one for which they never were designed; and it was a constant rule he observed himself, and a constant piece of advice he gave to others, never to believe without proper evidence. And as to the charge of whim and novelty, it is the last one should have expected to have heard: I mean with regard to his philosophy; for as to his theology[a], it is not before me now. His

[a] I cannot but wish this little rude attempt of mine upon the philosophy, may give a hint to some abler head and pen, to lay before the world a state of that matter likewise. A proper distinction might then be made between those things in Mr. HUTCHINSON's writings which are *really* new and of his own manufacture, and those which are only *thought* to be so. The former must be received or rejected as they shall, upon a strict scrutiny and examination, be found to deserve; but those which were sufficiently proved and established in former ages, must still continue so, notwithstanding the use he may chance to make of them. Whereas, upon the present plan of condemning indiscriminately, and at a venture, all he says upon every subject, we may be in

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opinion, that there is a subtle agent, which performs the operations of nature, has been universally held, by all philosophers, from THALES to Sir ISAAC NEWTON (none disputing the being of such an agent, but whether it were divine or material); and though it has been sometimes thought he rejected it, and did the business without, yet from his own words I think it has been demonstrated, that he looked upon it as absolutely necessary to explain and account for the phænomena of the universe, and left it to be inquired after, as the main-spring of all philosophy. Its substance, mechanism, and mode of acting indeed puzzled them all. And this Mr. HUTCHINSON has only endeavoured to show from the Bible, as well as to prove that the Scripture account has the collateral evidence of all antiquity (as far as the imperfect knowledge they retained of things went), and is demonstrated by every experiment that has been made by the moderns. I must confess I cannot conceive how a more noble attempt could have been made, or a more rational method invented of making it. And that it should not be examined, or looked into, when made, would be altogether unaccountable, did not Mr. MACLAURIN inform us, the case was

danger, amidst that variety he handles, of having some of the greatest and most important articles of our faith, held by the church of CHRIST in all ages from ADAM to the present times, denied, because Mr. HUTCHINSON maintains them; and the *foundation* overset, by too furiously and precipitately throwing down the *stubble* it is supposed (and will it not be taken amiss if I add, *only* supposed?) he has built upon it.

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exactly the same with the great Sir ISAAC NEWTON himself, when his books first appeared in the world. The reader would not think it possible so inveterate and obstinate a prejudice as he tells us of, should once be general against an author who has since been so well received and approved. I will, therefore, take my leave of him by setting down the passage at length for his satisfaction and amusement. It is in the 13th page—

"It was no new thing that this philosophy should "meet with opposition. All the useful discoveries "that were made in former times, and particularly "in the last century, had to struggle with the preju-"dices of those who had accustomed themselves "not so much as to think but in a certain systema-"tic way; who could not be prevailed on to abandon "their favourite schemes, while they were able to "imagine the least pretext for continuing the dis-"pute: every art and talent was displayed to support "their falling cause; no aid seemed foreign to them "that could in any manner annoy their adversary; "and such often was their obstinacy, that truth was "able to make little progress, till they were suc-"ceeded by younger persons who had not so strongly "imbibed their prejudices."

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